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The World-War In the Light of Prophecy

Part I
Gog and His Defeat

By Rev. D. W. Langelett

The World-War
In the Light of Prophecy

PART I
GOG AND HIS DEFEAT

Ezekiel 38 and 39

Evidences that England is the Gog of Prophecy and is Therefore Doomed to be Defeated

PROVEN BY

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PREFACE

While I am far from offering any apology for the publication of this little volume, I desire to preface it with a few explanatory remarks.

I had asked the Lord, even fifteen years ago, that I might live to see the day, when the great whore, who with her fornication had corrupted the whole world, would receive her punishment. But I never dreamed that I should be the author of this book. Nor did I conceive the idea after the actual declaration of war. I merely wrote a brief article for the press calling attention to certain prophecies in Ezekiel, Daniel and the book of Revelation, with the particular object of warning the small remnant of God's people in England of the approaching doom.

All the while I entertained the hope that writers who might do this work with less effort and greater success would come to the front. But although the gentlemen of the press informed me that they had read my contribution with much interest, they declined to accept it for publication. My fellow-ministers with whom I had discussed these prophecies were equally irresponsive. While not a single one of them could take issue with me, they did not seem to care to get the facts into the limelight. I am perfectly sat-

isfied that there are men much abler than myself who might have presented the truth of this volume, but the thought of it made them shake in their boots. When they saw England appearing in the form of the beast with the seven heads, they lost their nerve and made for safety. However, it is of supreme importance that England should be universally known as the God-defying force to which the Bible refers. Only in this light will she be properly understood and receive the treatment she deserves. While I send out my message to the world, I feel satisfied that it contains naught save what God has revealed in His Word. Nor do I fear criticism and scorn, for the Lord Himself will shortly pass judgment. They who have been overpowered by the Beast and do not know it, will rage against this booklet and find it full of folly, but the wise shall understand (Dan. 12:10). Even though I accomplish nothing but to stimulate some abler pen to do justice to this vital theme, I feel that I have carried my point.

Thus I commend these lines into the hands of God, the Saviour who can so control the wickedness of this world that it will effect the glorification of His name and the salvation of man. May it please Him to bless these pages!

D. W. Langelett.

Luzerne, Iowa, March 26, 1915.

INTRODUCTORY

The glorification of God is the beginning, the end and the central theme of creation. God being perfect, nothing but perfection can proceed from Him and whatever He does reveals to His creatures His infinite glory. The visible and invisible alike proclaim His grandeur. Inasmuch as the gigantic structure of the universe shows forth not only His majesty and might, but His kindness and love, it also is a manifestation of His glory.

That the salvation of man must also serve to glorify God seems, therefore, but natural. We cannot accept any religious system teaching a way of salvation which does not glorify God. And since human logic has never been able to detect a scheme of salvation save that of pleasing God by good works, we are compelled to reject it because by giving honor to the merit of man, it does not serve to glorify God. It is quite impossible that human reason should discover a way of salvation truly reaching the goal.

If man is to be saved, God must point the way and reveal to us, how after leaving God through our sins, we may again return to Him, the fountain of peace and harmony. And this God has done; He has shown us a way of salvation by which His glory, His infinite love toward the

fallen race, is made wonderfully clear. Christ is the way. To believe in Him as the mediator, to find life in His atoning death, this is salvation. Through faith in Christ man again becomes a child of God and is made an heir of life everlasting. He again enters into fellowship with God which he lost through the sin of disobedience, of unbelief and lack of trust.

But God has not merely found and revealed a way by which man can return to the truth, but He has made all kinds of preparations to guard him against the delusions of unbelief and to keep him in communion with Himself. That we should know God, God has given us His Word, the Holy Bible. The Bible is a letter of God addressed to His prodigal sons and daughters, who are astray in the wilderness of this world and whose reason has grown so dark through sin that they know neither God nor themselves. To them God sends a letter through His prophets and apostles in which He tells them of His fatherly love and of His attitude toward those who left the parental home. And He also tells them of their own condition, their disobedience and wickedness in preferring the world and the devil to the true light. Thus they have become enemies of God. Finally He assures them that, though they acted shamefully toward their Creator and thereby deserved to be rejected and driven out, yet, in His mercy, He will forgive and receive them back. God does not desire their death, but tries to save them against themselves. He wants them to turn from their wickedness

and live. Aye, to this end He did not spare His only Son who on their account was incarnated into a human body, and by His suffering and death redeemed them from the pangs of eternal death. And this love, all love excelling, is presented to man in God's letter, ever urging him to accept divine grace and to return to the fatherhouse.

But should man refuse to be terrified by the presentation of the law which embodies God's just and holy will, and should he fail to be attracted by the Gospel, revealing the wondrous love of God, then the heavenly Father applies the rod of chastisement and by His judgments in the world's history drives home the truth that sin is man's ruin, both temporal and eternal, thus compelling us to seek life and salvation in Him. These divine judgments, while a just punishment for the ungodly, are for those who escape a solemn warning to turn from evil ways and to repent of their sins. Individuals and communities, nations and countries, have experienced such chastisements which, if they fail to accomplish their purpose, will be followed by the judgment of the whole world. Among God's visitations we especially point toward the deluge, the destruction of Sodom and Gomorrha, and the siege of Jerusalem. But the world's history is full of similar events. All of them are symbols warning posterity that God frowns on the ways of wickedness and that the carcass of sin will attract the eagles of judgment.

We have not the slightest doubt that the pres-

ent European war is a manifestation of the wrath of God. It is not due to an error in diplomacy. How foolish to argue as to which ruler or diplomat really caused it. In a measure not only all rulers, but all peoples involved in the struggle, aye, to some extent every nation on earth is responsible for the horrible catastrophe. None can say: I am innocent of this war and therefor suffer innocently of its consequences. The war is a judgment of God, including all mankind, and a direct result of infidelity. It is punishment for Christians who have deserted the faith or who have failed to live up to its precepts; punishment also for non-Christians because they refused to hear the voice of truth. Again God demonstrates through the terrors of this war that sin is the downfall of man, jeopardizing first of all his temporal welfare and eventually ruining the souls of those who fail to repent.

There is no need to discuss the maker of the war, because God has explicitly named the malefactor through the mouth of the prophet Ezekiel (chapters 38-39), whose prophecy, uttered some 2500 years ago, reveals the entire plot. This fact should convince the heathen that the God of the Bible knows all things and that from Him no secrets are hid. Prophecy also tells us of the end of the war. The people that dwell in the midst of the land (Ezek. 38:12) shall conquer the enemies of God. Just as Jehovah, when leading his chosen people out of Egypt's bondage, allowed Pharaoh to wax strong, that by

crushing him He might make manifest to Israel that He alone was the true God, so now, when prophecy points to the time when the house of Jacob shall be gathered from among all nations, He has permitted ungodly powers to rise, that their humiliation in the presence of heathen and Jew may serve the glorification of His name. The final purpose, even of this bloody event, is not only the salvation of man, but the honor and glorification of God. After the house of Jacob has been regathered, then it will sing according to Christ's prophecy: "Blessed is he that cometh in the name of the Lord!" (Matthew 23:39.) Until then we shall have to witness the condition which Jesus portrayed (Matthew 23:38): "Behold, your house is left unto you desolate!" Especially on account of the Jews, God has given such an accurate description of the ungodly powers which shall rise against the people that live in the midst of the land. He desires to convince them that His prophecies, pronounced with equal clearness in the writings of the Old Testament, Ezekiel and Daniel, and in the New Testament through the apostle John, bear the same stamp of truthfulness and emanate from the same source of light. While the picture of these evil forces is put in different frames by the different writers, its essential features absolutely harmonize with each other, even in details. This should prove to Israel that the same God who spoke to Moses and the prophets also sent His Son Jesus Christ and continued His message throughout the New Testament.

The scriptural passages we bear in mind are found in the 38th and 39th chapters of Ezekiel, also in Daniel 7:24-27; 11:36 - 12:1, 11, 12, and Revelation, chapters 12-20. The references in Ezekiel should be considered first, because this prophet names even the allies of the unholy power. If this passage is properly understood, we can use it as a clew to the others. Almost all scholars agree that this prophecy has not as yet been fulfilled in the history of Israel. Just as Ezekiel promises the gathering of the Jews as a sequel to the downfall of Gog and also prophesies for the church of God a blessed period on the earth, so Daniel predicts this era as a result of the destruction of the great horn (7:27) and (chapter 12:1, 7, 11, 12) after the ungodly king who shall plant the tabernacles of his palace between the seas, has come to an end. John, too, in Revelation (chapter 20) tells of this blessed era and characterizes it as a period of a thousand years. But it shall not arrive until after the great city which has dominion over the kings of the earth has been judged and burned and after the beast with seven heads which carries on its back the great whore, has been utterly abolished. If thus Ezekiel, Daniel and John in these passages speak of the same golden age, it follows that the events leading up to it, must happen about the same time and in a measure, be identical. Once convinced that Ezekiel 38 and 39 refer to the present world-war, we cannot but conclude that the other references, too, are in course of fulfillment; we simply have to make

sure which is the Power of Evil called the great horn (Dan. 7:24), the godless king (Dan. 11:36-45), and the beast with seven heads in the book of Revelation.

CONTENTS

		PAGE
I.	Connecting Ezekiel 38 and 39 with Preceding and Following Chapters	15
II.	Ezekiel Predicts Only One Defeat for Gog	19
III.	Gog	23
IV.	The Land of Israel	41
V.	Gog on the Warpath	54
VI.	The Purpose of God	77
	Postscript	112

I.

CONNECTING EZEKIEL 38 AND 39 WITH PRECEDING AND FOLLOWING CHAPTERS

The theme which Ezekiel treats in his prophecies might be aptly summed up in the words of Hosea: "O Israel, thou hast destroyed thyself; but in me is thine help" (13:9). This theme he expounds by showing on the one hand, how sin is the cause of human downfall and how, on the other hand, God will and can help those who seek help and salvation in Him and solely rely upon His succor.

The first chapter is merely introductory to succeeding interpretations of this general theme. If biblical scholars would view it in this light, they would have no difficulty in analyzing correctly the striking pictures contained therein and discover their profound significance. In the second chapter the prophet announces his prophetic mission. In the remaining chapters he fulfills this mission by interpreting the message entrusted to him. Dealing with his subject, he observes a fine chronological order, not by arranging his prophecies as he receives them, but by grouping them according to their contents and the time of fulfillment.

He proves by the condition of Jerusalem and the Jews that sin means degeneration and death and denounces the thought that a mere external connection with Israel justifies people in doing what they please; churchmembership is not all that is required. Because of this erroneous view God will punish the Jews, (chapters 3 to 24). These prophecies have been fulfilled by the Babylonian captivity of Israel and also by the destruction of Jerusalem. The prophecies against the unworthy shepherds of the flock, the watchmen that fail to give warning (chapters 33 and 34), also apply more particularly to the Jews in the time of Christ. However, he cautions the enemies of God's people against any undue rejoicing on their part over the misfortune of Israel. He would guard them against the error that to belong to God's people is a matter of little worth. For, though they may create havoc among the Israelites and in this serve as tools of a punishing Providence, they are most surely not exempt from the judgment of God which, when it strikes Jehovah's enemies, means their utter extermination. This thought is given prominence in the prophecies against the Ammonites, Moabites, Edomites, Philistines, Tyre and Sidon and Egypt (chapters 25 to 32 and 35). Not without significance. For what God has done to the Jews and heathen of the Old Testament, He will continue to do during the new dispensation to the Christians and their foes. If Israel of the new covenant will be untrue to their trust, they shall be chastised and placed under the do-

minion of Gog. But inasmuch as Gog's wickedness is colossal, he, too, shall be visited with the judgments of God.

The second part of this theme is presented with the dual aspect that while punishment is prophesied for the wicked, promises are made to those who turn from their evil ways. The rod of chastisement is placed alongside of the apples of reward. Especially in chapters 17:22-24; 34: 9-31, and chapters 36-48, Ezekiel emphasizes God's burning desire to help those who do not willfully reject the chance of salvation. In chapter 17: 22-24, he announces that the Lord will even have mercy on the whole world by giving a kingdom to the Messiah and by subjecting to Him all the nations of the earth. Chapter 34: 9-34 reveals God's desire to help the lost and the broken-hearted, His purpose to replace unreliable shepherds with the good shepherd who will feed His flock in green pastures. Chapters 36-48 contain prophecies of spiritual and material blessings, giving a description of New Testament times, especially of the period which John pictures in the 20th chapter of Revelation as an era comprising a thousand years. This millennium begins with the downfall of Gog and a general conversion of heathen and Jews. While chapters 38 and 39 indicate the defeat of Gog who with a mighty army marches against the people of God, they also prophesy a striking revelation of the strong arm of God in behalf of the righteous. This is particularly true of the last lines of chapter 39. The defeat of Gog has the pur-

pose of convincing Jews, heathen and Christians that God does not merely wish to help, but that He can do so, no matter how large the number of his enemies and how strong their might. Furthermore they are to learn that, though for a time they may be given over to their foes, as in the case of Jerusalem and Judah being dominated by Nebuchadnezzar or the people that dwell in the midst of the land being controlled by Gog, this condition is not a mere accident. Nor does it indicate that the Lord is not a very present help in trouble. It simply shows that God has turned His gracious countenance away from those who have gone astray. But, verily, if they turn from their wickedness and repent, He will speedily and mightily deliver them from all their enemies.

II.

EZEKIEL PREDICTS ONLY ONE DEFEAT FOR GOG

The hostilities of Gog and his defeat are described in chapters 38 and 39. Since a number of biblical scholars have contended that Ezekiel in these passages speaks of two distinctive campaigns and routs of Gog, it seems well for the correct analysis of this prophecy to furnish proof that only one warfare and its utter collapse is here presented.

There is no question that the Bible knows of two common defeats of Gog and Magog. After the first the Jews will return to Palestine and the millennium, mentioned by John in the book of Revelation, will be established on the earth (39:25). However, at the end of the millennium Satan will again assemble the hosts of Gog and Magog (Rev. 20:8), who while warring against the saints of God, shall be devoured by a fire from heaven. Thus there are two distinct defeats for these powers of evil, one at the beginning and one at the end of the millennium. The first is foreshadowed by Ezekiel (chapters 38 and 39), the second by John (Rev. 20).

The scholars who hold that Ezekiel speaks of two defeats of Gog claim that the first is men-

tioned in chapter 39, the second in chapter 38. This theory they substantiate by referring to chapter 38:8 and chapter 39:25. We give the first quotation: "After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have always been waste: but it is brought forth out of the nations, and they shall dwell safely all of them." This they interpret as referring to the return to Palestine of Israel which according to chapter 39: 25 is to follow the defeat of Gog. The prophet says: "Now (after the Jews have been chastised for their transgressions and Gog has been defeated) I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel." From this passage scholars have drawn the conclusion that Ezekiel in chapter 39 was speaking of the first defeat of Gog which is also mentioned in the 19th chapter of Revelation, while the second defeat which according to Rev. 20, Gog and Magog must suffer at the end of the millennium was prophesied in chapter 38. However, this interpretation entirely overlooks the fact that the 38th chapter expressly speaks of Gog as being the chief prince in the land of Magog, while St. John co-ordinates these powers as two distinct and independent forces of evil. The term "after many days" is made to signify the thousand years of Revelation and the phrase "in the latter years" the era following the millennium. This attempt to clear the difficulty of the proph-

ecy is not only futile, but foolish. For certain it is that if Gog is to be defeated on the hills of Palestine he must first occupy these hills. If it is claimed that Ezekiel speaks of two defeats of Gog and if it is further claimed that "the mountains of Israel" are synonymous with Palestine, then it must be admitted also that Gog is twice routed by the Jews in Palestine, for "the mountains of Israel" are repeatedly mentioned not only in chapter 38, but also in chapter 39: "I will bring thee upon the mountains of Israel" (verse 2), "thou shalt fall upon the mountains of Israel" (verse 4), "and they that dwell in the cities of Israel shall go forth" (verse 9). As long as the Jews are scattered over all the earth, they can neither meet nor defeat a formidable enemy in Palestine. Zechariah (chapter 14:14) prophesies that "Judah also shall fight at Jerusalem" and join the enemies of Israel. Thus innumerable difficulties are encountered by those who interpret "the mountains of Israel" as meaning the land of Palestine, no matter whether Ezekiel speaks of one or two defeats.

However, there is no compelling reason to assume that Ezekiel predicts two campaigns and routs of Gog. The prophet writing during the old dispensation was much more apt to apply the term "in the latter years" to the time of the New Testament and the term "after many days" to the period commencing with his own age to the beginning of the war of the world. The New Testament not infrequently refers to the time following Christ as to the latter years.

That Ezekiel receives a second command from the Lord to prophesy against Gog, (39:1) does not necessarily mean a new prophecy or a new event. This second command merely corroborates what God says in the preceding chapter (38:19): "for in my jealousy and in the fire of my wrath have I spoken." The repetition proves the holy intensity of God regarding this purpose.

The two chapters are closely related. Chapter 38 describes the mobilization of Gog's army and points out his evil designs. His defeat is merely indicated. Chapter 39 relates the details of this defeat and at the same time interprets its meaning. It shows why God permitted Gog's supremacy, using it as a stepping-stone for the final redemption of His people. Separated the two chapters remain fragmentary and obscure. Together they form a harmonious whole.

III.

GOG

Gog is named as the chief foe and enemy of the people of God. Who is Gog? Is he a person, a people or an empire?

Ezekiel defines him (chapter 38:1-6): "And the word of the Lord came unto me saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshesch and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, and all of them handling swords; Persia, Ethiopia and Libya with them; all of them with shield and helmet: Gomer and all his bands; the house of Togarmah of the north quarters, and all of his bands; and many people with them." The Lord Jehovah gives command to his prophet to turn against Gog with burning words of prophecy. The terrible judgment, here predicted, shall fall on the head of Gog. God himself will enter the arena against him. In order to fully grasp the signi-

ficance of this event, it is essential that we should know who Gog is.

Here again we meet diverse opinions. Some have one theory, others another and there is a goodly number of scholars who do not even venture a guess. Note that Gog is minutely described and clearly defined. He is said to come up from the north parts and also that he dwells carelessly in the isles (39:6). He leads a number of nations, a large percentage of whom are Japhethites. But since we have had such inadequate information concerning the whereabout of these Japhethite tribes, we can only now, in the light of the prophecy being fulfilled, get some kind of an idea of their character.

Who is Gog? Ezekiel describes him as going to war against the house of Israel with an army of gigantic size. This means that he is either a mighty king or a great empire. That he can not be an individual ruler we gather from the fact that John in Revelation predicts that he will, after the millennium, form an alliance with Magog and resume the unholy war. He is therefor not a person, but a world-power. Nor is Gog a single nation. If he were, he would have been mentioned in the tenth chapter of Genesis.* In

*We cannot prove any connection between this name and Gog, the Rubenite (1 Chron. 6:4), although the fact that Ezekiel (39:18) also mentions fatlings of Bashan recalls the English tradition that the ten tribes were located in England. Bashan, once the kingdom of Og, the Amorite, was located on the eastern shore of the lake Tiberias and became afterwards a part of the tribe of Manasseh. The eastern portion of this country touched the land of Ruben and was very fertile. The cattle of

Chron. 6:4 we run across the name Gog as belonging to the Rubenites. But since no prophet indicates that any of the ten tribes are to partake in Gog's campaign, we should not confound this Gog with the Gog in Ezekiel. But Zechariah states explicitly that the Jews will battle against Jerusalem (Zech. 14:14). There is no further reference to Gog in the entire Bible and neither the Old nor the New Testaments know a nation having that name. Ezekiel tells us that Gog dwells in the land of Magog and is the chief prince of Meshech and Tubal. This forces the conclusion that Gog is a vast empire composed not of one, but of many nations, dominating Magog and controlling Meshech and Tubal.

That Gog is a fictitious name is also made clear in Ezek. 38:17: "Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" This proves that Gog is not the real name of the empire which is to rise against the Lord. If the name Gog were not fictitious, this verse would contain a platitude as stale as the remark: Thou Jacob art Jacob. The true meaning of the passage is this: When the prophecy will be fulfilled, the

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Bashan was known to be the best. We gather from 1 Chron. 6:8-10 that the very Rubenites who owned Gog pastured their cattle in eastern Bashan. By naming the fatlings of Bashan and Gog together, the prophet refers to these Rubenites. Just like England, the modern Gog, so the old Gog enjoyed the fatness of the land. Beyond this we cannot trace any connection between the two.

Lord will make known through His servants and through His church the real character of Gog. The satanic empire may have a new name, but it will be recognized. As we open the pages of the ancient prophecy, we can trace every line of its treacherous physiognomy. Ezekiel draws its dark picture with unerring pencil and puts it into the light of God's countenance.

We may ask, why God failed to give this empire its real name. Because this empire did not exist at the time of the prophecy and received its name centuries later. Moreover, if the real name had been given, the prophecy would not have been fulfilled. No empire would ever have called itself Gog. This holds true of all prophecies. In Rev. 13:18 John refrains from giving a name to the beast but merely says that his number is six hundred three score and six. Since the beast had no existence during the time of John and did not adopt its present name until the ninth century, the prophecy was sealed to the church before that time. Not otherwise we are told in Revelation of the great empire as a beast with seven heads. Daniel saw it as the little horn on the head of the fourth beast before whom there were three of the first horns plucked up by the roots. The cause of this mysterious allusion is clearly stated (Daniel 12:4): "But thou, Daniel, shut up the words, and seal the book, even to the time of the end, many shall run to and fro and knowledge shall be increased." For this reason Daniel has so worded his prophecies that those which have

not as yet been fulfilled are even now a sealed book to us. The same principle applies to Ezekiel's predictions concerning the world empire to which he gives a fictitious name, until history will reveal the fulfillment of the prophecy.

Now the only way to ascertain which of the belligerent nations resembles Gog is to trace the prophetic outline down to modern times. In a general way the description fits England and Russia who now fight side by side against Germany and Austria. It may be said of Russia as well as of England that they "come up from the north parts," but only of England that "they dwell carelessly in the isles" (39:6). Of both it might be said that they are at the head of the peoples mentioned by the prophet, but to England only applies the prophecy that it rules in the land of Magog and that it is chief prince of Meshech and Tubal.

We desire to show first that all nations mentioned in the prophecy are fighting on the side of the allies, and secondly, that England by assuming the leading role amongst them, appears in the character of Gog.

Ezekiel tells us that Gog was in the land of Magog. Revelation, on the other hand, pictures Gog and Magog as allies. This means that while during the first war Gog is ruler over Magog and holds his territory as a part of his empire, in the second war they will be two distinct and independent powers, but animated by the same treachery and co-operating toward the same end.

Magog in Gen. 10:2 is named as the second son

of Japheth. The land of Magog is therefore the territory occupied by the descendants of Japheth. Is there anything known concerning these descendants? Hieronym says: "Magog represents the Scythians, those numerous tribes who live north of the Caucasus and east of the Caspian Sea as far as India." Josephus agrees with Hieronym, but Suidas avers that Magog are the Persians. Winer (Real W. 2:46) observes that "in a general way Scythians may be defined as the aggregate of barbarian tribes of the North, more or less unknown." Arabs and Syrians, when speaking of Magog, had in mind the people called Scythians, who lived north of India. All of these sources agree that Magog's dwelling place was East, Southeast and Northeast of the Caspian Sea. The Scythians, mentioned here, are not the European tribes, more frequently called Sarmatians, but an Asiatic people by that name. Suidas' theory that Magog means Persia is not incompatible with but rather complemental to the reports of Josephus and St. Hieronym. Nor are we to be misled by the statement of verse 5 that the Persians fought as the allies of Gog. The great Persian empire consisted of innumerable tribes and during the period of its highest development ruled over Parthia, Bactriana, Sogdiana and Massagethia. If Suidas speaks of Magog as representing Persia he, no doubt, thinks solely of the provinces mentioned. The original Persians are a people largely Semitic. Two of their provinces, Susiana proper with the capital of Susa, and Elymais near the

Persian Gulf were called the land of Elam, after Elam, the oldest son of Shem (Dan. 8:2). The fact that the Persians living in the first named provinces had a higher civilization than the Scythians living further north, is no evidence of their different origin. According to the most ancient traditions the region between India and the Caspian Sea was occupied originally by the Eastern Aryans and peopled by the descendants of Magog, whom we, therefore, consider the patriarch of the Aryan tribes.

Today we find but few of his descendants in this locality. They have settled in India as far as we are able to trace their whereabouts. The native myths of the Hindoos concur in this respect with the final conclusions of scientific research (Standard Encyclopedia): "At least a thousand years B. C.—probably much more, perhaps fifteen hundred—an Aryan race from Central Asia descended across the western Himalayas into northern India through the northwest corner, and gradually spread over the whole country. They were ethnologically of the Caucasian or Indo-Germanic type, with fair complexion, straight profile, lofty brow, compressed mouth, tall stature. They received the name Hindu from Hind, that quarter which they first overran" (XIV, 259).

Again in the first century before and the first century after Christ, Scythians migrated into India, settling in the northwest corner of that territory which they conquered and ruled for more than 500 years. Of their kings it was said

that they were zealous followers of Buddhism, Buddha himself being one of their descendants. It is also claimed that the four and a half million Jats, and the ten million Rajputes in Rajputana are among their descendants. The latter are even today a proud and aristocratic people, many native rulers having been selected from their ranks. (Standard Encyclopedia, XXI, 14).

The caste system strongly prevalent among the Hindus has kept them from mingling with other nations. Thus the Indian Aryans are not a mixed people as are the Persians, composed of Semites and Japhethites. Of India's entire population, numbering 336,000,000, there are more than 261,000,000 of Aryan descent. Philological researches seem to prove that besides the Hindoos only certain Kaffirs and the gypsies scattered throughout the world can be traced to the same origin.

All these investigations concerning the whereabouts of the descendants of Magog disclose the fact that their original home is now partly under Russian dominion, but a much larger portion, comprising almost twice the number of the Czar's subjects, is controlled by British rule. India is therefore undoubtedly the land of Magog, and since it is under the dominion of England, England is the Gog* of Ezekiel's prophecy.

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*Gog means "roof," "high" or "mountain." Buechner's Concordance translates Magog "house, or something that is covered." This well expresses England's relation to India. Compare also the name Gog with the

It is further said of Gog that he is "chief prince" in Mesech and Tubal (verses 2 and 3). The word "Ros" has been commonly translated "chief" ("oberste"—Luther), although the Septuagint treated it as the name of a nation. Some of the more modern scholars agree with the Septuagint. Which version is correct? We find the word "Ros" frequently in the Hebrew text, but only in one case it is used as a noun. We refer to Gen. 46:21, where a son of Benjamin is named Ros. But more than fifty times the same word is used as signifying "chief." In Deuteronomy (33:15) it is translated "the chief things" of the ancient mountains; in the first book of Samuel (9:22) "the chiefest place." Since the Bible uses the word fifty times as signifying chief, we have no reason to choose a different translation in the passage of Ezekiel where the meaning of the text would entirely justify its common use. In fact there are solid reasons why the current translation should be retained. It would be absurd to assume that Ezekiel was in any sense referring to Ros, the son of Benjamin. For Ros belonged to the house of Jacob, which was to be freed only after the defeat of Gog. He therefore was in bondage and could not be called

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old English idea of the King. Says Larned (History of England): "They selected their kings from heroic families whom they imagined to be descendants of the gods."

This fact will partly explain the significance of the statues of Gog and Magog which since Henry V (1413) have been kept in the Guildhall of London. Even in the 17th century these gigantic figures were carried through the city at festal occasions.

a chief prince. No other Ros is mentioned in the Bible, nor does history know of any people by that name. Luther has given us the correct translation. Gog, who is lord in the land of Magog is also the chief prince of Meshech and Tubal. Gog rules among the princes. He pipes and they dance.

Who are Meshech and Tubal? Concerning Meshech the critics agree. Meshech represents the Scythians, sometimes called Sarmathians, whose descendants are the Muscovites or Russians. The Analytical Concordance to the Bible says: "The descendants of the son of Japheth are the Moschi or Mosochi." This is admitted even by those who hesitate to accept our deduction as to the Russians. Hengstenberg translating Psalm 120:5: "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar," is puzzled by the combination of Meshech and Kedar. While he admits that Mesech are the Russians, he wonders why they are mentioned in connection with Kedar which is a province in Arabia. Widely separated from each other, why should they be closely co-ordinated? He argues that the names are not used in their original meaning but merely in a symbolic sense, both people being of a warlike disposition and enemies of peace. Hengstenberg thus fails to recognize the fact that this psalm is pre-eminently a prophecy concerning the suffering of the Jews among alien nations, among whom they were scattered after the destruction of Jerusalem (70 A. D.). We find in it a biblical evidence of the

fact that Meshech are the Slav people, especially the Russians. No nation has so viciously robbed, maltreated and persecuted the Jews as the Russians. Even in our modern era the Jews of Russia are accused by the government of having shed human blood for their sacrifices. This charge is made the cause of brutal massacres. And struck by the prophetic vision the psalmist denounces these lying lips and deceitful tongues, while as a representative of his people he bewails his fate. Thus public opinion and biblical prophecy concur that the Russians are the descendants of Meshech.

This does not preclude the fact that the Tubalites, too, are a nation of Slavs. This is altogether probable. When the prophet mentions Meshech and Tubal together he indicates, even though he does not prove their relationship. Bochart, Michaelis, in fact all modern scholars follow the ancient writers Strabo, Pliny and Xenophon in interpreting Tubal (Gen. 10:2) as representing the Tibarenes, a people once located on the southeastern shore of the Black Sea. Josephus, on the other hand, speaks of the Iberenes who inhabited the southern slope of the Caucasus. "The Tibarenes, south of the Black Sea, and west of Colchis, whence they went to Spain, Sicily, etc." (Anal. Conc. to the Bible.) It seems that Iberenes and Tibarenes are two different names for the same people. The general opinion of scholars solving the difficulty by referring to the original dwelling place of this nation is probably correct. There is no doubt that

among the present population of the Caucasus there is still a residue of their descendants. We know however that the Iberia which was located south of the Caucasus was little more than a geographical description with no relation to the names of the inhabitants. Since during the Persian era Tibarenes and Muscovites were closely allied in military and administrative respects, (Herodotus 3:94; 7:78), it seems probable that that portion of the descendants of Tubal who in earliest times migrated to distant lands are still found among the Slav people of today. However we do not agree with Winer, when he says that Hieronym's theory tracing these people down to the Spaniards is altogether erroneous. Winer tells us that the biblical Tarshish is the southwestern part of Spain. This is correct. But Isaiah (60:9) applies the name Tarshish to Spain in her golden period, when the sun did not set in her possessions and the Spanish monks went into distant colonies to convert heathen subjects to the Catholic faith. Luther, too, by substituting for the Hebrew words "ships of Tarshish" the broader term "Meerschiffe" ("ships of the sea"), seems to substantiate this theory. The Spaniards in the biblical view are therefore essentially Javanites, for Tarshish was a son of Javan. But this again does not prove that the Iberians who in early times occupied central and afterwards northern Spain are not Tubalites. During later wars of conquest they were driven northward or into Portugal and partly exterminated. To-

day we find possibly in Portugal a considerable portion, in Spain perhaps a small residue of the descendants of the Iberians and these have long since intermingled with Celtic or Gothic blood. The only part of the population which has not mixed with other races is known as the Basques and resides on the boundary line between France and Spain. The characteristic features of these people prove their descent from the Tibarenes and Iberians, who used to inhabit the territory southeast of the Black Sea. However it is clear that Ezekiel in his prophecy does not refer to these dispersed tribes. Nor is this necessary. For when the Romans conquered Gaul, a large part of Aquitania was a territory, extending from the river Loire unto the Pyrenees, and was inhabited by the Iberians. In his famous work ("Pruefung der Untersuchungen ueber die Urbewohner Hispaniens vermittelst der waskischen Sprache") W. von Humboldt has shown that the ancient Iberians were a people who early settled in Sicily, Sardinia, Corsica, Spain, Southwestern France and in the British Isles. Of these people the Basques, living on the boundary line between Spain and France, are the only tribe unmixed with other races. Humboldt's conclusions were at first applauded, later questioned, eventually substantiated by other investigations and are now generally accepted. Tubal, therefore, represents the original inhabitants of the countries we mentioned. Of these countries Portugal and France by their treaties are under

British control and the others, more or less, under British influence. The same is true of Meshech, the Slav empire. Through an agreement Russia is bound to England, while Servia and Roumania tacitly bow to British pressure.

To sum up: The land of Magog is India. Gog, the ruler of India, (the land of Magog) is England. Gog is also chief prince among the rulers of Meshech and Tubal. Meshech are the Slavic races and Tubal the original inhabitants of England, France, Spain, Portugal and the Italian isles of Sicily and Sardinia, who have mixed their blood with the later immigrants of these countries. England controls them all either by treaty or by influence. Thus England is the chief prince among the rulers of Meshech and Tubal. England is Gog of whom Ezekiel prophesies.

This is further corroborated by the fact that all the nations mentioned in the prophecy of Ezekiel are fighting on the side of the allies. Besides Meshech and Tubal Gog is leading Persians, Ethiopians and Libyans (38:5). The Persians are those Indian troops who dwell in Balutchistan and that part of India which formerly belonged to Persia. Afghanistan and modern Persia, while under Russian and British influence, were not called upon to furnish troops. Ethiopians, too, are in this army. These Ethiopians are descendants of Cush, the son of Ham (Gen. 10:6). They dwell in the land south of Egypt, known in the Bible as Ethiopia. "This is the word used by the Greeks and Romans for

the Hebrew name Cush. Cush was the son of Ham, and his descendants occupied the country to the south of Egypt, and comprehended in its widest sense, the modern Nubia, Sennar, Kordofan, and northern Abysinia, but in its more limited sense, only the kingdom of Meroe from the junction of the White and Blue branches of the Nile to the south border of Egypt. Syene was the division between both countries." (Anal. Conc. to the Bible.) The Libyans live west of Egypt. Ethiopians and Libyans are native troops fighting for England in Egypt.

Regarding Gomer Winer makes the following observation: "The majority of scholars think that Gomer means the Cimerians who were already mentioned by Homer. The earliest historical records locate them north of the Black Sea and between the rivers Tyras and Martis, perhaps also east of this region, in the Chersonesus taurica. They soon migrated into Asia Minor. In the seventh century before the Christian era they were driven by the Scythians across the river Araxes. They devastated Libya. Still pursued by the Scythians, they did not settle there but roamed for a whole century through parts of Asia." (Winer's R. W., I, 438.) The Analytical Concordance may also be quoted in this connection: "Gomer was progenitor of the Cimerians, Cimbri, and other branches of the Celtic family, as well as of the modern Gael and Cymry, the latter preserving the original name with slight variation. The people descended from Gomer settled on the north of the Black

Sea, and then spread themselves southward and westward to the extremities of Europe." After wandering through Asia Minor without settling anywhere they turned toward western Europe where they conquered the Iberians, part of whom were driven into Aquitania in southern France which was named Gaul. As early as 500 B. C. a Celtic branch migrated to Spain intermarrying with the Iberians. A little later some Celtic tribes, called the Gauls, moved into upper Italy. The Celts or Gauls who settled in France were divided into the two groups of the Cymeres and the Gadheles. The former dwelled partly in France and modern Belgium, partly in England where they were known as Britons. The Gadheles did not remain long in France but moved to the British isles. They were either Caledonians or the ancestors of the modern Irish. In Schlosser's History of the World we find this reference: "Although the Celtic branch spread out in many directions, it has been almost entirely exterminated. The Celtic people have been either annihilated or have mingled with other races. Only in western England, in the northern part of Scotland, in Ireland, Brittany and a small part of the Alps we trace pure Celtic stock. The inhabitants of Cornwall and Wales are direct descendants of the ancient Britons whose language still survives in the latter district. Closely related to them are the inhabitants of Lower Brittany who also use a Celtic dialect known as the Bas-Breton. Other remnants of these people can be found in Ireland and

among the Scots. The former have largely adopted the English tongue, while the latter still speak the Celtic language known as Gaelic." These facts furnish proof that the Gomer of our text is representing the Scots, the Irish, the Belgians and a part of the French and the Gauls of upper Italy.

Another part of Gog's army is the house of Togarmah. This represents races that dwell in the Caucasus and the northern part of Armenia. Says Winer: "The Armenians, according to Moses of Chorene, their native historian, are descendants of Torgomas, whose ancestors can be traced back to Japheth. They are known as the house of Togarmah" (1,87). The Analytical Concordance finds the house of Togarma in northern Armenia which is now under the rule of Russia. According to Luther's translation it is located "toward midnight," that is, north of Jerusalem. This translation merely shows that these races still live, at least partly, in northern Armenia and in the Caucasus, thus being represented in the Russian army. But we might more literally translate the passage: "From the uttermost north." Inasmuch as this verse also refers to Gomer, the Scots and Irish, such a translation would seem preferable. While it is improbable that anyone should trace the house of Togarma with certainty, the testimony of prophecy is sufficient. We conclude that the Russian troops from the uttermost parts of the north, perhaps

from Siberia, of whose origin so little is known, are related to these races.

All these nations are led by Gog (England). A mighty army indeed! The races, mentioned by the prophet, offer a united front against Germany, Austria and Turkey. Thus the present war characterizes itself as fulfilling the prophecy of Ezekiel.

IV.

THE LAND OF ISRAEL

The greatest difficulty encountered by the commentators in the interpretation of Ezekiel 38 and 39, arises from that part of the prophecy which states that Gog shall come up against the people of Israel (38:14-16), that he shall be defeated on the mountains of Israel (38:18; 39: 2, 4, 17), that the house of Israel shall bury him and his host (39:12), burn the weapons (39:9), and that the captivity of Jacob shall not be ended (39:9) until Gog has suffered the defeat thus prophesied. This difficulty, however, will disappear, if we consider the prophet's plain statement that these things shall happen "in the latter years" (38:8). The mountains of Israel, therefore, do not signify Palestine nor is the house of Israel to be interpreted as meaning the Jews. The scriptural records of both the Old and New Testaments, when speaking of the latter years, invariably refer to the time beginning with the birth of Christ and ending with the last judgment. Now, during this period the house of Israel is composed of Jews and heathen alike, and only those Jews who have accepted the Gospel, can continue to claim fellowship with the true Israel of God. Referring to the era of the

New Testament Isaiah says (2:2): "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The prophet Micah (4:1) uses almost the same phraseology, and St. John (1 John 2:18) has this period in mind when he says, "Little children, it is the last time." Christ is the center of the world's history. He divides the ages into the first time and the last time.

Whenever the Bible speaks of the Israel of the last time or of the New Testament, it does not refer to the ten tribes but to the people of God in a universal sense. This is strikingly illustrated by Jeremiah (23:6): "In his days Judah shall be saved and Israel shall dwell safely." The prophet speaking of the time of the New Testament and bearing in mind salvation through Christ mentions Judah and Israel together as partakers of this salvation. Since the ten tribes had been led into captivity by Shalmaneser, king of Assyria, and had never returned, the statement seems absurd. Only by interpreting Israel as the spiritual people of God and not as a provincial term this prophecy becomes intelligible. The same holds true of Jeremiah (33:7). Here the prophet speaks of the returning of the captivity of Israel which in the literal sense would be impossible since the ten tribes had been led away and mingled with the gentiles. That Jeremiah was thinking of the spiritual Israel appears also in the phraseology

of the 16th verse where the word Jerusalem is put in place of Israel. Jerusalem is generally used as typifying the church of the New Testament. The facts of history prove that the David referred to in the 17th verse is not the Jewish king. It is Christ, the spiritual king of Israel. In the 72nd Psalm David clearly defines the universality of Christ's kingdom, picturing Israel as a spiritual realm beyond all geographical descriptions. To this Israel belong the poor of the people and the children of the needy whose oppressors the Lord will break in pieces. Zephaniah (3:14) applies the terms "daughter of Zion" and "daughter of Jerusalem" to those whose iniquity has been forgiven through the merit of Christ. Surely not Israel in the literal sense is thought of by Isaiah (19:24-25) when he speaks of "Israel mine inheritance." That Christ uses the term in the larger sense is very evident. Read Luke 3:8. Also his statement (John 8:39): "If ye were Abraham's children, ye would do the works of Abraham." We might also quote St. Paul (Rom. 2:28-29): "For he is not a Jew which is one outwardly; neither is that circumcision which is outwardly in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter." A similar interpretation is given in the epistle to the Philippians, 3:3; also Rom. 9:7. To the Galatians he writes (3:28-29): "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be

Christ's, then are ye Abraham's seed, and heirs according to the promise." All these quotations prove beyond a doubt that whenever the Bible speaks of the last time, the time of the New Testament, it employs the terms Abraham's seed, circumcision or Israel only then in the original sense when the context clearly shows this to be the intent; generally speaking, these terms have allegorical meaning and apply to the spiritual descendants of Abraham, the followers of Christ. But since the Jews up to the present time are not doing the works of Abraham (John 8:39), they cannot be called the children of Abraham. The true Israel is not limited to a certain nation. Still less is it confined to a certain country, for the earth is the Lord's and the fullness thereof. The land of Israel is the country in which the people are true to God and obey His holy commandments.

Nor is Palestine the land of Israel of which Ezekiel speaks, because the Jews do not live in the land of their fathers. Therefore, even if they were the people of God, they could not defeat Gog on the hills of Judea. Palestine is not even a Christian country. It is controlled by the gentiles. According to Christ's prophecy it has been oppressed by the heathen ever since the destruction of Jerusalem. The Lord warned the Jews (Luke 13:35): "Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Before Israel

shall return to Palestine, it must recognize the Lord and accept Him as king. And that this may come about the Lord will defeat Gog on the mountains of Israel (Ezek. 39). That accomplished, the Lord will bring again the captivity of Jacob and will return the Jews to the land of their fathers (Ezek. 39:25-27). Gog is to be defeated on the mountains of Israel and to be buried by the house of Israel. Since the Jews are still persisting in their unbelief and therefore cannot be called a people of God, and since they do not dwell in the land of their fathers which is being occupied by the gentiles, it is very apparent that neither the "house of Israel" mentioned by the prophet refers to the Jews nor "the land of Israel" to Palestine.

Another reason why the war mentioned by Ezekiel (38:39) cannot take place in Palestine is the fact that such vast armies (38:1-6) are to be brought into action during this, the greatest war of all times, that Palestine affords no adequate space for their movements.

Finally we are forced to reject Palestine as the land specified by the prophet because a place such as is mentioned (39:11) does not exist there. The English Bible speaks of "the valley of the passengers on the east of the sea," but we do not endorse this translation. If Ezekiel had spoken of Judah or some other tribe, the St. James version might have some significance. But as it stands it is so hazy that it signifies nothing. We might as well apply it to Syria; it might refer to any country which

is within a thousand miles east of the sea. Luther's translation is much better. He uses these words: "where people walk along the sea toward the east." As a matter of fact, people in Palestine can walk along the sea toward the north and toward the south, but not toward the east. This fact excludes Palestine from the possible lands referred to in our prophecy. It shows that the land of Israel has spiritual significance.

Which, then, is the true land of Israel? Since we have demonstrated that England is the land of Gog, because she leads all the nations named in the prophecy, we might properly infer that the land of Israel are the countries against whom this Gog is going to war: Germany and Austria. But while such a conclusion is no doubt correct, we have other means of substantiating our belief.

Ezekiel says (38:12) that the house of Israel dwells "in the midst of the land," or as others have translated, "around the navel of the earth." This cannot be said of the Jews, even if they did live in Palestine, nor of any great nation except the two central empires: Austria and Germany. They are in the midst of the land and surrounded by enemies.

We also call attention to Ezekiel 38:11 where Gog says: "I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." This strikingly applies to Germany and Austria.*

*Since the publication of the German edition of this book, we have received various inquiries as to the origin

Germany has but few fortresses along the French frontier, while France has scattered her fortifications thickly along the German border line. Neither have the central empires any fortresses to speak of near the Russian boundary, and the few which they do have can be easily circumvented. For this reason they bear out the prophetic picture of a land dwelling safely and without walls. Gog figured that he would be in Berlin within three or four weeks.

And when we bear in mind the progress made by "the lands in the midst" since 1870, Austria having greatly developed her commerce, while Germany made gigantic strides, we may well apply to them the words of the prophecy (38: 12): "which have gotten cattle and goods."

Another evidence may be procured from the 13th verse: "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" The nations here mentioned are those

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of the German people. When in the year 114 B. C. the Cimbri and Teutones, a partly German people, came in contact for the first time with the Roman legions, the full-blooded German and Scandinavian tribes had been occupying their territory for many centuries. But the historians of that age knew nothing about them. For this reason we cannot even discover any suggestion of their origin in the records of the past. Some of the modern Jews have found in the Germans the descendants of Ashkenaz (Gen. 10:3). But neither their national traits nor their language indicate any connection with the Lost Ten Tribes of Israel. Nor is the fact that Ezek-

who excelled commercially in very early times. Sheba is a country located in Arabia, near the Red Sea, called Sabaea by the ancient Romans. Today it is a part of Turkish possessions. In later years the Sabeans were scattered over the entire peninsula. Dedan, which according to Ezek. 27:15 represents a people of merchants, are probably not descendants of Ham (Gen. 10: 7), but Shemites, descendants of Abraham by Keturah (Gen. 25:3). They located on the peninsula of Arabia near the Persian Gulf, and are also under Turkish rule. Since Mohamedanism originated among these people the prophecy refers to the modern Turks, in fact to all the Mohamedans who declared a holy war against Gog. The merchants of Tarshish are also mentioned (1 Kings 10:22) because they had a navy and early attained a high degree of commercial success. All of these, in fact all who have grown mighty through commercial expansion declare war against Gog and unite in the common accusation: "Thou art come to take spoil."

Luther's translation of this verse is an excla-

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iel calls the Germans the house of Israel to be used as an argument. All we might gather from this is the belief that they were descendants of Japheth, to whom was given the promise (Gen. 9:27): "God shall enlarge Japheth, and he shall dwell in the tents of Shem" (meaning the Christian church).

Should the English tradition, used by Redding in his book on "Our Near Future," correctly trace the Ten Tribes of Israel down to the Angles and Saxons, then we are forced to conclude that the modern English, (the Angles and Saxons of England), were also descendants of Gog, the Rubenite.

mation; the English version an interrogation. The meaning remains the same. It certainly applies to England. The whole world, not under British influence, will agree in this. Aye, even England's allies have been forced to admit it. The Anglo-American press which is certainly subservient to England openly states that England will annihilate the German navy, destroy German commerce and dismember the German empire. For the expenses of the war Germany is to pay a vast indemnity. Russia, on the other hand, aims to rob Austria. But since the whole scheme originated in the brain of England, she will be held responsible for Russia too. It is true that England has claimed for her actions the noblest designs. She has assured the world that she was merely fighting for Belgian neutrality. But Germany has furnished conclusive evidence that Belgian neutrality did not even exist when the war began, it having been broken long since by a secret alliance with England. Not only the German empire, but the prophet Ezekiel characterizes England as a common liar. However, only Sheba and Dedan (modern Turkey) have thus far drawn the logical conclusion from England's treachery. Rightly they argue. If England deals falsely with Germany, she will do likewise to us. For that reason the Turks joined the armies of Germany and Austria, proclaiming to the whole world: O Gog, thou speakest with lying tongue and with deceitful lips, when thou through thy spokesman Grey would'st have us believe that

thou art guided by noble motives. Thou art come to take away silver and gold, to carry away cattle and goods, to take a great spoil! (verse 13). Thus the fact that Turkey has joined with Austria and Germany is additional proof that these powers are the house of Israel spoken of by Ezekiel.

Nor is it difficult to locate in Germany the place mentioned in chapter 39:11. On the shores of the North Sea and also on the Baltic coast are places where one can walk along the sea toward the east, although prophecy, as yet unfulfilled, does not permit us to speak of such a place with certainty.

The reason why these countries represent the house of Israel is their spiritual condition. Germany is the land of the Reformation; in no other country has the Gospel been preached as truly and fully since the days of the apostles. And while it is true that Catholicism, too, is represented in Germany, and especially in Austria, we know that even among these Catholics we find a spiritual Israel. Those who would deny that Catholics might be saved, must also deny that the pope is the antichrist. The reason why Luther always characterized the pope as the antichrist was the fact that he was sitting in the temple of God (2 Thess. 2:4), that is, in the midst of the Christian church, which he corrupts with his ruinous influence. Although there are Catholic countries in which this corruption has assumed awful proportions and one may doubt whether or not any spiritual Israel

is left in them, such a condition does not prevail in either Germany or Austria.

But it may be argued that the true Gospel has been degraded even in the land of Luther. Monism, Deism and Agnosticism are being proclaimed from hundreds of German pulpits. But we will show that this fact, instead of disproving our assertion, will rather help to corroborate it.

Says Ezekiel (39:23): "And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hands of their enemies: so fell they all by the sword." This is the only verse in the two chapters which the commentators have found difficult. However, we can suggest a way out. It must be admitted in the first place that the house of Israel mentioned here includes the Jews who were scattered after the destruction of Jerusalem. But that they are not the only ones thought of appears from the lines: "therefore hid I my face from them, and gave them into the hands of their enemies, so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them." In these words the prophet announces that the war against Gog will claim many victims of the house of Israel. We would have to do violence to the text if we interpreted it as referring to the Jews who after the destruction of Jerusalem fell by the sword of the Ro-

mans. The house of Israel mentioned here is the one which the prophet had in view in the preceding verses and which is to defeat Gog. True it is that in this war many Jews are engaged on either side and that many of them will be killed. But we must insist on the principle: "Not all that come out of Israel are Israelites." The Jews of today are not Israelites, one reason why their captivity is called "the captivity of Jacob" (25). In the light of fulfillment we must interpret this prophecy. The house of Israel mentioned in the 23d verse comprises not only the Jews and not only a Christian nation, but both.

The prophet speaks of an *unfaithful* house of Israel. This applies to the Jews in the days of Christ. For more than a thousand years God had disciplined them and won them back to His altars. But in the end they had rejected Him. Finally the greatest act of mercy known in history was revealed to this people. God sent to them His only Son. Him they rejected and crucified. After that there was no further use of discipline. For that reason God dispersed them through the destruction of Jerusalem and hid His countenance from them. They had ceased to be His people and He permitted them to be scattered. All of this is stated in this verse of the prophecy. But that is not all.

In place of Israel God received the gentiles among whom are also the Germans, the Austrians and the Hungarians. Of these the prophet has spoken in the preceding verses. But they

too have proven unworthy. Through the Reformation God gave to the German people the pure Gospel, the most priceless gift since the days of the apostles. But Germany has been an unfaithful steward. The bulk of her preachers have offered naught but plain palaver or mingled with the water and bread of life poisonous ingredients imported from England. Nor have the Catholics of Austria and Germany the plea of ignorance which might be made by members of that church in other countries. They have had opportunities of ascertaining the truth not offered to less fortunate countries. But like the Jews they neglected their chance. Thus the Christian Israel and the Jewish Israel are co-ordinated in the same verse, both belonging to the unfaithful household of God. We are judged according to the measure of grace. The more we receive, the more we are held accountable. The Jews were scattered by their enemies, the modern house of Israel suffers under the sword of Gog. Thus each is paying the penalty of transgression.

V.

GOG ON THE WARPATH

In the latter days (Ezek. 38:8-16) Gog will commence hostilities against the house of Israel. The latter days as we have stated before is a general term applied by the Scriptures to the period beginning with Christ and ending with the Last Judgment. That this event will not take place in the early part of this period, but some 2500 years after the time of Ezekiel is indicated in the words (38:8) "after many days thou shalt be visited." In the year 1914 the prophecy found its fulfillment.

It is further stated that Gog will appear with a large army. According to the prophecy (38: 2-6) he is leading a great company with bucklers and shields: Magog representing the Hindoos, Meshech the Slav races, Russians, Serbs, Poles; Tubal, the original inhabitants of France, the British isles and the Italian isles of Sardinia and Sicily; besides the Persians, Ethiopians and Libyans; also Gomer and all his bands, which means the Celtic race, Scotch and Irish, the inhabitants of Wales and Cornwall, the Belgians and French of Brittany and the Gauls who live in upper Italy; finally, the house of Togarmah, representing the races south of

the Caucasus and probably those who come from Siberia, "out of the north parts." Truly an army of gigantic dimensions, such as the world has never witnessed! Read the 9th verse: "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." Read verses 15 and 16: "And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days." With so vast an army Gog comes out of the north parts to cover Israel as a cloud. It seems useless to prove that England has fulfilled this prophecy; those who have eyes that see can witness this spectacle even now.

Gog is by no means unprepared. He has been getting ready in every possible way. Listen to the prophet: "And I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, and all of them handling swords; Persia, Ethiopia and Libya with them; all of them with shield and helmet" (38:4-5). The expression "clothed with all sorts of armor" is significant. "This means," says Starke, "that they were equipped not merely with weapons suitable for an attack, but also with armor-plate designed to furnish protection and security." Such arms of protection are the bucklers and shields mentioned

by the prophet. But these do not merely refer to the ancient shields which warriors carried before them while attacking their foes, but symbolize in a general way whatever may help to protect and safeguard in ancient or modern warfare. Certainly Gog is well prepared as to this style of armament. And now look at England and her allies. Surely in this respect she has reached the acme of perfection. With her fortifications she has encircled the whole globe. In the isles of the sea, aye on every continent she has her fortified harbors, whither her ships can flee for safety when pursued by an enemy. Among these are strongholds like Gibraltar, which is said to be unconquerable. Moreover, France and England excel in armor-clad ships. The fortresses of Belgium and France are considered the most powerful in the world. At the commencement of the present war the allies boasted that France from Belfort up to the North Sea presented one solid chain of fortifications. Thus this modern Gog is thoroughly equipped with arms of protection such as shields, helmets and bucklers. According to her own estimate England is altogether invincible. Her God is "the god of forces" (Dan. 11:38) whom her fathers knew not, but in whom she has now put her whole confidence. Aye, this god England has truly honored with gold and silver, and with precious stones, and pleasant things." Will this god be able to help her in the present crisis?

But not merely weapons of defence, but also arms of aggression are provided for in Gog's

preparations. The prophet speaks of bows and arrows, handstaves and spears (39:9). This does not mean that Gog is to attack his foes like the ancient Scythians, with bows and arrows. These weapons indicate in a general way what formerly constituted the equipment of mighty warriors. The prophet desires to state that whenever Gog will begin his warfare, he will possess a splendid equipment of arms. And though having spoken 2500 years ago, how truly his words apply to England! She has the strongest navy in the world and on her dreadnaughts she carries the most powerful guns. France, too, excels in naval strength. And while it is true that England's army is not very large, it must be borne in mind, that she has enlisted the services of other armies who are fighting for her. That this powerful host of allies is clothed with all sorts of armor the prophet has clearly predicted. Thus equipped Gog will strike: "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands and many people with thee."

The following verses disclose Gog's evil designs: "Thus saith the Lord God: It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought." We are told that in the latter years of which verse 8 has spoken Gog shall conceive some satanic schemes. His plan is revealed (verses 11 and 12): "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all

of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places, that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." This is Gog's plan. Those that dwell without walls shall be made a prey. Surely a treacherous plan! However, we must guard against the conclusion that up to this time Gog had been a youth of habits undefiled. Just as his ancestors would start expeditions for the deliberate purpose of taking spoil from the helpless, so he has ever been a plunderer since childhood's early days. Robbing and stealing have been his stock in trade. In this spirit he grew up. And today he is no longer a child of yesterday. Just like the beast of which Revelation says that it shall rise out of the sea, he is now 1260 years old. Habit sways him. The old dog cannot be taught any new tricks. If Gog is to change his ways, his long fingers will have to be shortened.

When still a youth he stole in his own household. He robbed churches and confiscated property. We admit that he generally wore a rather saintly mask while performing these tricks. Take the case of Henry VIII. This worthy potentate would never have thought of introducing the Reformation into England, if he had not coveted the property of the church (see Larned, History of England, p. 274). And when the thieving business did not offer good chances

at home, Gog became a pirate. Frances Drake, who made the second trip around the world, divided his robberies with the courtiers and the queen. Since then English pirates, with the sanction of their kings, have threatened every shore, (History of England by Larned, p. 324). England continued her nefarious business until she discovered that robbery in distant lands was the most profitable trade of all. So it came about that she acquired colossal possessions, "devoured the whole earth," and that the British empire exceeds in size every empire of the past (Dan. 7:24).

England's method of robbing reveals a clever hand. Just as skilled thieves are apt to make a haul when the police force is busy chasing some notorious burglar, so England has watched every opportunity of grabbing land. And not only has she watched such opportunities, but actually created them. She has sown the seed of discord and incited one nation against another. Even now as of yore she has her agents working everywhere. In the United States there are few metropolitan dailies that are not swayed by English influence.

Again, by controlling commerce, in which she had no competitors, England accumulated untold wealth. Since time immemorial she has claimed this to be her birthright. When Germany and her allies doubted the infallibility of such a theory, they were marked for destruction. With this point in view Ezekiel's prophecy is directed against England, while Daniel

and John in Revelation greatly add to the list of England's crimes.

Ezekiel does not mention Gog's former sins. But he puts special emphasis on the one great crime which fills up the measure of iniquity, affects large circles and is directed against the house of Israel. This was formerly a land of "desolate places." Hardly recovering from the devastations of one war, it was rushed into another, and when there were no enemies from without, domestic strife would lay waste its fields and cities. The weakness of Israel fitted admirably into the English program, for under such circumstances it was an easy matter for her to rob, to plunder and to bulldoze the weak.

But the situation has changed. Since 1871 the German empire has been restored. This fact served as a basis of unity for a number of small kingdoms which had been hitherto divided. And when Austria-Hungary entered into an alliance with Germany, the amalgamation of divided but related nations became complete. Since then these nations have lived without bars or gates; they have dwelled safely and without walls. But England's traditional robber schemes could no longer succeed. She could no longer sow the seeds of discord or incite one nation against another. To separate the united empires, to break up into bits the people that dwell in the midst of the land, surely this from the English view-point would be eminently worth while.

Another fact mentioned in verse 12: "which have gotten cattle and goods," aggravated the

situation. Heretofore Germany had depended largely on agriculture. But when it became necessary to feed her large population, she turned her attention to commercial enterprises and dared to compete with England. This caused the enmity of Gog.

What were his real designs has become apparent through various disclosures that have been made since the beginning of the present war. England intended to tear Germany and Austria apart that she might use one against the other whenever her interests would require it. But should she fail in this, she would crush both of them by overwhelming numbers. She would divide them into small kingdoms and levy such an indemnity that for years to come they would be under the yoke. In either case England would come out ahead, because she would capture the trade of the vanquished.

Note how England measured up to the standards of the highwayman in the planning of this robbery. For Gog no method is too base as long as he carries his point. Although England expected to gain much from the present war, she had no intention of fighting any battles herself. Edward VII. took a trip in 1907 for the purpose of isolating Germany and of making allies for England who might be called upon to do the dirty work. England would do her share by joining the triumphal procession into Berlin.

But while man proposes, God disposes. Instead of winning a glorious victory, Gog shall

suffer a most humiliating defeat. God Himself will rise up against him. Hear the words of Ezekiel: "Thus saith the Lord God; Behold, I am against thee, O Gog; the chief prince of Meshech and Tubal; I will turn thee back and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen." Thus the present war is the war of the Lord. Germany, Austria and Turkey are merely the battle axe in the hands of Jehovah who will strike down Gog and his host. Against such an adversary Gog with his belief in "the god of forces" will gain nothing. Gog will come like a storm and cover the land like a cloud, but it will profit him nothing. God will put a hook in his jaw like a horseman bridling a wild broncho. Listen to the divine sarcasm of the 7th verse: "Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them." Gog who has prepared this war for twenty years and has formed innumerable alliances, reviews his forces and thinks he is ready. The Lord invites him to look again and to make sure that nothing has been omitted. And after Gog has taken a second look and is absolutely satisfied that his preparations are flawlessly perfect, he is told not to risk anything by turning the command over to any of his allies: "Be thou a guard unto them." This recalls the words of the Psalmist (Psalm 2:4): "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

The whole Psalm seems to apply to Gog's unholy war. For centuries France and England have taken counsel together against the Lord and His anointed. At the beginning of the present war they ridiculed Germany for praying to God and declared in so many words that the present conflict resolved itself into a battle of Voltaire and Rousseau against the old faith in the crucified Christ. This view was offered last fall in an article published in the Chicago Herald on the occasion of the sending of the two French battleships, Rousseau and Voltaire, against the Austrian fleet. Such comments explain God's determination to crush Gog and his allies. England has declared war against the Almighty. The challenge has been accepted. And in the fire of His wrath God will consume His enemies.

That Gog's guilt must be of the blackest character, appears from the intensity of God's wrath (38:17-19): "Thus saith the Lord; art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken." Here we are told that God has prophesied against Gog, not only through Ezekiel, but through other prophets. Daniel speaks of Gog (7:24-26; 11:36-45). We also refer to Isaiah 27:1; Jer. 30 and 31:11, 36-45; Micah 4,

and no one can read the 2nd Psalm with unprejudiced mind without being reminded of Gog and his evil designs. Very explicitly, although under a different symbol, Gog is described by John in the book of Revelation and Christ has pointed to him in describing the tribulations of the present war of which Gog is the cause.

In the 17th verse we are told that when God's wrath will overcome Gog, the whole church shall know "Thou art he of whom I have spoken in old time by my servants the prophets of Israel." Terrible indeed when God proclaims to the world that a certain nation has been singled out for punishment. Misled by false prophets, (among whom we might mention Russel of modern times because his destruction is clearly forshadowed in Revelation) France and England have proclaimed themselves saviors of mankind and defenders of civilization. They have even announced their plan of inaugurating the millennium. And now they are told that the Lord Himself is against them and that the millennium can never come, unless the whole British empire has been utterly destroyed. As a matter of fact the devil, through England, has ruled the world for a thousand years. The prophets have spoken of judgments which would come upon the gentiles. But only in the case of Gog it is declared that God will personally conduct the war. This proves how great is the wrath of the Lord. In the 18th and 19th verses we hear that when Gog shall come up against the land of Israel, God's wrath shall envelop him

in flames of destruction. Even before the war Gog's fate has been sealed. God has foreknown his wickedness and has through the prophets proclaimed his doom: "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken" (39:8). This is the decree of God and no power in heaven and earth can alter its meaning.

God Himself is the supreme war-lord. His battle-axe are the nations that fight against Gog. He calls the people together: "And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother." The Lord will call his sword throughout all his mountains. But the mountains of the Lord are not as we have shown the mountains of Palestine. If the text refers to actual mountains, it must mean the mountains in whatever land the people of God may live. But "mountains" have also allegorical significance in Bible phraseology. In Rev. 8:8, also in Zech. 4:7, they are the symbol of some mighty ruler. Again, they may signify protection (Psalm 11:1, also Psalm 121:1). St. James' version translates the 121st Psalm: "I will lift up mine eyes unto the hills, from whence cometh my help," differing however from the original which says: "should I lift up mine eyes to the hills? Whence cometh help to me?" This very passage proves that the Bible has earthly things in mind when speaking of mountains, unless the context proves distinctly that a spiritual significance is thought

of. Even the 20th verse of our prophecy is best interpreted if we apply to the mountains a purely material sense. This would harmonize its meaning with the preceding verses. The mountains here mentioned signify the nations of the earth which are in the service of the Lord. But of Gog Daniel says that none shall help him (11:45). These words of Daniel as well as the last verses of the 38th chapter of Ezekiel are so worded that they cannot well be interpreted until the time has come for their fulfillment. They seem to indicate that England will not succeed in gaining more allies than she has gained so far and that, should she succeed in doing so, none of them would be able to help her. Also they seem to suggest that Germany and her allies will receive some reinforcements. The words "every man's sword shall be against his brother" have been commonly interpreted as meaning that as the Midianites killed each other when they were being overpowered by Gideon and his three hundred men, so Gog's soldiers shall destroy each other. If this were necessary for Gog's downfall, it would no doubt happen. But this interpretation may not be correct. The words might mean that Slav shall be against Slav, German against German, Jew against Jew in a fratricidal struggle such as is exemplified in the present war. Read Matth. 24:10; Mark 13:12. But there is no question that these words point to uprisings and revolutions in the very camp of Gog. Even now wild voices of revolt are being

heard in India and Africa. This view is confirmed by the prophecy in Rev. 17:17-18 where we are told that the powers that have given their kingdom unto the beast (Gog), to the woman which is the great city that reigneth over the kings of the earth, shall turn against her, make her desolate and naked, devour her flesh and shall burn her with fire. This simply means that England will be deserted by her allies. Suffice it to repeat that the Lord will call for a sword and that Gog most surely will be crushed.

Even England's "god of forces" will not stem the tide of destruction. "The steep places shall fall, and every wall shall fall to the ground" (38:20). The mountains shall be thrown down. The mountains in this connection are those powers which assumed a protectorate for others. These shall be destroyed and prove unable to protect anyone. "The steep places" spoken of mean in the Hebrew "summits" or "high crags." For this reason some commentators believe that they symbolize kings. This is correct. Some of these will be hurled from their thrones. Every wall shall fall to the ground. Those who hitherto sought protection in the shadow of these powers will find themselves without support. Empires will be dissolved and kings lose their crowns.

That the Lord takes active part in the battles is strikingly illustrated in the 22nd verse: "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his hands, and upon the many people that are with

him, an overflowing rain, and great hailstones, fire and brimstone." The plagues mentioned here are partly beyond human control. They are six in number. Although some have already been recorded during the present war, we look for still greater manifestations of their terror. In the 16th chapter of Revelation we find a parallel to this prophecy which invites comparison. From it we gather that the pestilence mentioned by Ezekiel is probably the Bubonic plague of India. Such a plague will break out in Gog's army and tend to unnerve it. Blood has flown in torrents; yet the most sanguinary struggle is yet to come. Of hailstones and overflowing rains the press has frequently reported. The meaning of fire and brimstone is explained in Ezek. 39:6, and more fully in the record of the fifth and sixth plague of which John speaks (Rev. 16). According to Rev. 16:10 the fifth vial of wrath was poured upon the seat of the beast. The seat of the beast is the great city that has dominion over the kings of the earth. It is to be burned (Rev. 18:18). Ezekiel says: "I will send a fire upon them that dwell careles ly in the isles" (39:6). The sixth angel poured his vial upon the waters of Euphrates that the way of the kings of the east might be prepared. This thought is expressed by Ezekiel (39:6): "I will send a fire on Magog." "I will rain upon him and his bands fire and brimstone" means that there are to be fires in Magog which is India, or in the land of Gog which is England. The 17th verse of Rev. 16 states that

the seventh angel poured his vial into the air and there came a great voice from the throne saying, It is done, which corresponds with the statements of Ezekiel (38:17; 39:8). Since we shall return to these prophecies in the Second Part, the general outline must suffice for the present.

After describing Gog's warfare, his defeat and the causes which led up to it, in the 38th chapter, Ezekiel proceeds to give a more detailed account of it in the 39th chapter. There he says (verse 3): "I will smite thy bows out of thy left hand, and will cause thine arrows to fall out of thy right hand." With bows and arrows the prophet *characterizes the weapons of attack which Gog employs for his purposes.* The Lord will smite the bows out of his left hand and since arrows without bows have little value, they will be thrown aside. This indicates that in this great war Gog will not be benefited by his weapons of attack. Therefore he cannot continue in battle nor gain the victory. His defeat is sealed. This is more definitely portrayed in the 4th and 5th verses: "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God." This does not mean that Gog and all his bands shall appear on German or Austrian soil. On the mountains of Israel he shall fall. The great decisive battle is to be fought there.

While many a conflict has taken place on German or Hungarian soil, the mightiest is yet to come. (This was written in February, 1915).

The words: "I will give thee unto the ravenous birds of every sort and to the beasts of the field" are daily being fulfilled. This is to be understood literally as may be gathered from the 12th and 14th verses: "And seven months shall the house of Israel be burying of them, that they may cleanse the land . . . and they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog." The slain will be scattered on the battlefield and therefore become a prey to bird and beast. This will surely happen, of that there is no doubt, "because I have spoken, saith the Lord God." And to emphasize this fact, a second command is given (39:17-20): "And, thou son of man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them

fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice, which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men and with all men of war, saith the Lord God." Every feathered fowl and all the beasts of the field are called together because the prey is so large that all can be fed and have abundance. Nor is it a common sacrifice. It consists of the choicest of the land: rams, lambs, goats, bullocks, all of them fatlings of Bashan. Bashan used to be famous on account of its fertile soil and its rich pastures. If anyone had purchased cattle that looked extraordinarily well, people would say: he bought a fatling of Bashan. Now among the descendants of Ruben there was one Gog who used to tend cattle in eastern Bashan. To him the prophet calls attention. Just as Gog, the Rubenite, never ate anything but the best, so the Gog of this prophecy has never been satisfied with anything but the choicest. Read also Rev. 18:1 and following verses. In this sense the bands of Gog which are the sacrifices for the birds and beasts of the field are also fatlings. The allusion is ironical. It illustrates (as does the terrible fate of Gog) the intensity of God's wrath.

But Gog and his bands shall not only be punished on the mountains of Israel. They shall suffer in their own countries. "And I will send a fire on Magog, and among them that dwell carelessly in the isles, and they shall know that

I am the Lord God" (Ezek. 39:6). Compare with this Rev. 16:19. Magog is India. Fire shall be poured upon India. As a result the cities of the nations fell down (Rev. 16:19). But fire shall also be poured upon those who dwell carelessly in the isles. Commenting on this statement, Luther says: "Gog's own land, his very home will burn." If Luther had considered that Gog came from the north parts (38:15), he would not have mistaken him for the Turks, but found him in England. Of the British Ezekiel says that they dwell carelessly in the isles. This is also confirmed by John in Rev. 18:7 where the woman which is the great city says: "I sit a queen, and am no widow, and shall see no sorrow." That this is the boastful spirit of London and England is perfectly clear. If you doubt it, read British comments on the war. Nothing is more expressive of English arrogance than their patriotic sentiment: "Rule Britannia." But this defiant sense of security will soon have an end. Says John in Revelation (16:19): "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Judgment will overtake her. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. 18:8). Thus England will experience that the God to whom Israel prayed at the beginning of the war but whom she has dishonored by bowing to Agnosticism, Materialism

and Pantheism is the true God who inclines His ear to the prayer of His people.

The terrible defeat of Gog is minutely described in Ezekiel 39:9-16. "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forest: for they shall burn the weapons with fire." After the battle is over they that dwell in the cities of Israel will burn the weapons. Shields and bucklers, bows and arrows, handstaves and shields are mentioned. But we are to think of those equipments which are being used in modern warfare: rifles, guns, wagons, tents, tools of every description. All of this will be used as firewood by the citizens in Israel and the supply is to last seven years. We have no right to distort the plain meaning of these words. We should note, however, that Ezekiel does not say: all the citizens of the whole house of Israel, but "they that dwell in the cities of Israel," meaning, no doubt, those who live in cities close to the battlefield. They will burn the weapons and will have a wood supply for seven years.

"And they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God" (39:10). This signifies that the house of Israel shall do to Gog what Gog meant to do to the house of Israel. Now England has long

since announced what she will do to her enemies after they have been crushed. Will not Germany, Austria and Turkey take note of this?

Gog and his bands have gone forth to take possession of the house of Israel. They shall possesss it, but not to rule over it as they imagined but as a burial place. This is the irony of the 11th verse: "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea (the valley where one passeth along the sea toward the east); and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude, and they shall call it the valley of Hamongog." We have already indicated that there is in Germany a place where one can walk toward the east along the sea and we might express a definite opinion as to where this place is located. But the outcome of the war will soon solve the problem. We know that it is the place where the great battle will be fought which will decide the fate of Gog. So terrible will be this battle that centuries afterwards those that pass over the field of carnage will be horrified. And because Gog's great power will be shattered there, it shall be called Hamongog. The following verses however clearly state that the place of battle shall cover considerable ground: "And seven months shall the house of Israel be burying them that they may cleanse the land. Yes, all the people of the land shall bury them; and it shall be to them a renown the day that I shall

be glorified, saith the Lord God. And they shall sever out men of continual employment passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it; after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. And also the name of the city, shall be Hamonah. Thus shall they cleanse the land" (Ezek. 39:12-16). A battle on so vast a scale has never been fought in the history of the world. For seven months the house of Israel will bury the dead, in order to cleanse the land. This, of course, does not refer to the whole house of Israel but to those who live in the neighborhood of the scene of action. We have no right to assume that the prophet made use of an exaggeration to emphasize the fierceness of the conflict. Considering that the battle lines in the present war extend for hundreds of miles and that they at times sway to and fro over territory covering several miles, it becomes very evident that the burying of the dead will require much time and labor. At the end of the seven months people will still search for dead bodies. The city of the slain shall be called Hamonah, which means: heap or army. There will be many general graves in which hundreds of bodies will be buried together. The largest among these is to be called Hamonah. It is not only possible, but probable that the city nearest it will receive the same name.

Thus Gog's great battle plan will utterly fail. He started out to cover with shame the house of Israel and to crown himself with immortal glory. He aimed to crush faith in the living God and to replace it with the worship of Darwin, Rousseau and Voltaire. But he shall be branded with eternal disgrace, and before all Christendom he will be unmasked as the enemy of God, the apostle of negation over whose downfall heaven and earth shall rejoice (Rev. 19:1). All this will be done to glorify God, and to convince the world that without the aid of the Almighty, Israel could never have conquered. The victors will praise the Lord.

VI.

THE PURPOSE OF GOD

The evil design is conceived in the heart of Gog. God merely permits it. But without this permission the ungodly can in no sense harm the house of Israel. If, on the other hand, the people of Israel prove unfaithful, they are given into the hand of their enemies until they repent of the evil and return to the Lord. This has always been God's way of doing things. Ezekiel is only one among many other prophets who testify to this truth. He says that God's way will be the same in the latter years and that Gog will serve as a punishment of Israel's unfaithfulness. This, to be sure, does not square with Gog's opinion that the war is entirely of his own making and that God has nothing to do with it. English, French and American people repeatedly stated at the beginning of hostilities that God might be embarrassed by the opposing prayers of the opposing armies. But that we should not be deceived by such sacrilegious babble, we are told twice in the 38th chapter (16:17), that God is causing Gog to go forth against Israel. This is

confirmed in the 39th chapter (2): "I will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel."

We must clearly distinguish between this statement and the similar one of the preceding chapter (38:4). The latter says that when Gog will go forth against Israel, the Lord will put a hook in his jaws and turn him back. But the 39th chapter distinctly states that the *Lord will cause* Gog to go forth against Israel. The translators have met with some difficulty in the word which the English Bible renders as meaning "leave but the sixth part of thee." This according to some commentators might signify either "strike thee with six plagues" or "draw thee back with an hook of six teeth." We hesitate to accept the translations because they read into the prophecy what it does not plainly state. Whether or not they are correct will have to be seen in the light of fulfillment. They are not proven by the phraseology. Luther, on the other hand, translates the word as meaning "enticing," conforming in this respect with the version of the Septuagint and the Vulgate. But in Ezekiel 45:13 he translates this same word twice as meaning "the sixth part." Other versions are "I will leave of thee but the sixth part" and "I will give to thee the number six." This latter translation would harmonize with what Rev. 13:18 says concerning the beast. But those who strain the words as meaning "I will pull thee with a hook of six teeth" attribute to the text a significance which does not square with the

preceding or following verses. That the Lord will turn Gog back with a hook of six teeth is described in Ezekiel 38:22, but Ezekiel 39:2 speaks of the fact that God will cause Gog to come up from the north parts and will bring him upon the mountains of Israel.

Certain it is that the prophet wishes to emphasize that the Lord Himself causes Gog to come up from the north parts. He leads, urges and beckons him to come. How God makes the wicked to rush into their own graves may be gathered from the story of Ahab (1 Kings 22). When Ahab, the King of Israel, purposed to join with Jehoshaphat, King of Judah, in a war against the Syrians, he gathered false prophets together, about four hundred men, and said unto them, "Shall I go against Ramoth-gilead to battle or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hands of the king." But there was at that time a true prophet in Israel, Micaiah, the son of Imlah, of whom Ahab said: "I hate him, for he does not prophesy good concerning me, but evil." Ahab did not care about the truth. He did not ask for the word of the Lord. He wanted prophets who would tell him what was agreeable and pleasant to hear. But upon the request of Jehoshaphat the king consents to give ear to Micaiah. When approaching this prophet the messengers warn him "Behold now, the words of the prophets declare good unto the king with one mouth; let thy word, I pray thee, be like the word of one of them and speak that which is

good." Now since the king had sent for Micaiah, although he was not anxious to hear the word of the Lord, the prophet offers the pleasant remark: "Go, and prosper." But when Ahab adjured him to tell nothing but that which was true in the name of the Lord, Micaiah states the facts. Then Ahab is greatly displeased and says to Jehoshaphat: "Did I not tell thee that he would prophesy no good concerning me, but evil?" Thereupon the prophet proceeds to tell the whole truth: "Hear thou therefore the word of the Lord: I saw the Lord sitting on His throne, and all the hosts of heaven standing by Him on His right hand and on His left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also: go forth and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee" (19:23). For this plain statement of facts Micaiah was put into prison and fed with the bread and water of affliction, while the king went to war and perished.

Ahab had sold himself to work evil in the sight of the Lord and was therefore marked for destruction. The Lord caused his prophets to

prophesy falsely. Just so Gog has sold himself to work evil in the sight of the Lord. Ever since the Angles and Saxons took possession of the British Isles, Christianity has suffered persecution. Only in secrecy and in out-of-the-way places the Gospel could hold its sway. The Christian Britons who had accepted Christ long before the advent of the Angles and Saxons, were conquered, oppressed and partly exterminated. But as soon as the English kings consented to be baptized, they aimed to dominate the church. History clearly proves that these kings were baptized solely for the purpose of strengthening their influence with the Britons who otherwise would have offered opposition to their rule. Most of the kings showed no fruits of conversion except to abandon grossest idolatry. But if it did happen that a king proved to be a real Christian, he was immediately assassinated or tonsured and kept in a monastery. True it is, that England has at all times posed as the grand forerunner of Christianity, but only such preachers have proved acceptable to the English crown who knew how to harmonize with the principles of Christ all kinds of crimes, church robberies, etc., and who would sanction the lives of Henry VIII., Edward VII. and others. England is generally known as a missionary and distributor of Bibles. This even her critics admit. But it must not be forgotten, that no nation on earth has so greatly interfered through its evil practices, with the progress of missions as this same England. Just as the

English and later the Americans would enter into agreements with the natives of this country and afterwards urge settlers to break these agreements so that they might have a subterfuge for the slaughter of the Indians, so English missionaries have been sent into distant countries to clear the way for England's colonial ambitions. These missionaries were followed by British soldiers. We do not deny that among such missionaries were men of noble purpose and of devout disposition. But even they had to serve as spies for Great Britain and report opportunities for English aggression. To English missionary activity we apply the word of Isaiah: "In the land of uprightness will He deal unjustly" (26:10). Like the scribes and pharisees they compass land and sea to make one proselyte and, when he is made, they make him twofold more the child of hell than themselves (Matth. 23:15). The majority of Englishmen know only a heaven upon this earth. For this reason their missionary labors tend to close heaven to their proselytes. Jesus says: "Ye neither go in yourselves, neither suffer ye them that are entering to go in."

Whatsoever is holy or unholy England has placed in the service of her dreams of empire. Just as King Ahab surrounded himself with four hundred false prophets who were ordered to tell him not the truth but rather the things that please, so England has engaged a false prophet to justify her colonial crimes. Therefore God will lead England like Ahab upon the path of

destruction. Read the words of St. John (Rev. 16:13-14): "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Unclean spirits came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet. The dragon is the devil, England the beast and Russell the false prophet. The unclean spirits which John saw coming out of their mouth are the hostile attacks made by Russell and the dragon against every holy institution of the Church and State. The mouth of the dragon is more particularly the English, the French and the Anglo-American press. The unclean spirit, coming out of the mouth of the beast, are the lying comments on Germany, emanating from England and propagated by the newspapers. Russell is a false prophet and a child of the times. It is difficult to say which is cause and which is effect. Being in the same predicament with his admirers, he undertakes to comfort them in their unbelief by denying the existence of hell. This accounts for the thousands (or as he says: millions) in England, America and Australia who have accepted his cult. This prophet is a boon for England. The fact that he prophesied the present war as early as 1898 is proof that he is close to representative English-

men. His prophecies are a fraud. That he is a mere tool* in the hands of abominable liars appears from the nature of his calculations, arrogant and idiotic effusions which will help to make the blind still blinder. God leads England to destruction, but He does this not by deceiving her through false prophets. England herself is the deceiver. Just as Ahab had fellows whom he called prophets and whose business it was to say nothing except what would please the king, so England has selected Russell. England

*If the reader has any doubt as to Russel's connection with the British government, he is invited to read Russel's book: Studies in Scriptures. Series 4. The Battle of Armageddon. A large part of this volume is devoted to a discussion of Labor and Capital, quoting suggestions of prominent men regarding a possible improvement of present conditions. It is noticeable that all these suggestions are criticised with the exception of those coming from Englishmen. Russel furnishes proof that the silver law of 1873 originated in the brain of British bankers and by them was made a law. Since then British gold has been doubled in value and every financial crisis in the United States brought about by English capital. But for this Russel does not blame the English. On the contrary he makes them appear as wise teachers who would have us know that only by submission to a central government can the world be saved against financial panics. Russel's millennium consists in the British ruling for a thousand years. From all his statements we gather that his kingdom of heaven is simply a kingdom of this world, although he is sly enough to conceal this belief. Russel would interpret "Thy kingdom come" as meaning: May British rule also come to us and extend to the uttermost parts of the earth!

Since the publication of the German edition of this book we ran across a volume by Wm. A. Redding, entitled "Our Near Future." Redding and Russel see things so completely alike that they have either received the same kind of inspiration in London or one is copying "prophecies" from the other. Redding's statements are really more to the point because this gentleman does not

wanted the war that she might be sole ruler of the world. To this end she needed a prophet. She chose Russell to predict the war and to justify it from the British point of view. We call him a prophet, not because he foretells any future events, but because he justifies ungodliness by distorting the Scriptures. Recalling her many successes in world politics by means of deceit and misrepresentation England saw fit to entrust Russell with the task of mudding the waters of public opinion in the United States.

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hesitate to declare openly that England and America are the chosen people who will conquer Jerusalem and rule the world. We also gather from his pages that England's calculations have frequently miscarried. He conveys the impression that the Armenian disturbances of 1896 were caused by American and English missionaries for the purpose of furnishing a pretext for England to capture Palestine from the Turks. He intimates that in 1915 England will control the whole world. Says Redding (pages 82 and 83): "And the great bulk of the Lost Ten Tribes of Israel are in the United States and England; and out of these Ten Tribes (not Jews) spring the live roots which are to make the tree sprout up from the stump. They are called the governors of Judah; that is, they (*not* Jews) will govern the Jews, and will have such fearful power that they will melt down all other rulers of earth." Of our own government he writes (page 87): "In the face of all past *history* and present observation as to the lameness of all man-made governments, we find the public talking loudly for a government *by* the people. Such talk is trash. It is the gabbling of unenlightened minds." He exclaims (page 85): "Therefore, I say once more, governments of earth! Good-bye, churches! The fatal dose is being prepared for you, and the gripings and agonies, while you are passing through dissolution, will be terrible, but down you *must*, as the hosts of heaven will wrestle with you, as the time is almost here for the Saints of the Most High to take possession and rule and judge the earth." No sane man can have any doubt that both Russell and Redding are mouth-pieces of England.

On the other hand the Bible says plainly that God caused Gog to come up from the north parts. God has veiled the vision of Russell so that he cannot see the truth. Russell studied the Bible for the purpose of proving that there is no hell. He was an infidel himself, unwilling to change his ways. He aimed to ease his conscience. For this reason God blinded his sight and made him imagine that he had found what he sought. England needed the aid of this prophet to appear as the pioneer of the millennium. She secured his services to create this impression. Leaving public opinion to his manipulation, she prepared for the war and caused it to take place. It is this self-deception of England which explains how God causes Gog to come up from the north parts upon the mountains of Israel.

The reason why Gog shall succeed in reaching the mountains of Israel is explained by Ezekiel (39:23-24): "And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanliness and according to their transgressions have I done unto them, and hid my face from them." We have already stated that while the first part of the 23rd verse applies to the Jews, the second part refers also to Germany and Austria-Hungary. Just as the Jews proved faithless to the Lord, so Germany and Austria-Hungary have not prized the pearl of truth, but dug for them-

selves leaky wells which did not hold the water of life. For this reason God uses Gog as the rod of punishment. Had they remained true to the Gospel, this tribulation would not have come. But foreknowing their iniquities the Lord warned them by the mouth of his prophets of the approaching judgment (Ezek. 38:17). Gog is the black cloud of God's wrath which is to cover Israel. There is a difference. God's wrath comes upon Israel as a punishment, but upon Gog for the purpose of destruction. This is indicated in these words (Ezek. 19:20): "In that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence." The house of Israel shall shake because the face of the Lord is hid. Shaking is the result of fear and terror. Those that are in great danger shake and tremble. This Israel shall experience that it may discover how helpless it is without the aid of God. So great will be the wrath of the Lord that the fish of the sea, the birds of the air, and the beasts of the field shall shake. This shaking will be due to explosions on land and sea and in the air. Thus the prophet explains that whatever pertains to the war is a revelation of the wrath of God.

The ultimate aim of such a manifestation of God's wrath is expressed (Ezek. 38:23): "Thus I will magnify myself, and sanctify myself; and

I will be known in the eyes of many nations, and they shall know that I am the Lord." Even the manifestation of God's wrath serves to magnify Him. By His judgment He reveals to all creatures in heaven and earth that He is holy, visiting the sins of men even upon those who bear His name. Israel of old experienced this, when the ten tribes were taken captive by Shalmaneser; Judah experienced it when led away by Nebuchadnezzar and the Israel of the New Testament shall also experience it in its struggle against Gog. Thus God is revealed to all the world as a God who hateth iniquity and whose holiness is violated by the sins of men. If they persist in wrong doing, divine judgment will surely overtake them. While it is God's supreme purpose to win the human heart by manifestations of love, He does not hesitate to punish those who reject His grace. What Hosea says to the Jews, applies to all mankind: "My people are destroyed, because thou hast forgotten the law of thy God." This is the great truth which is to be proclaimed to Jew, Gentile and Christian. Again and again it is emphasized in the two chapters of Ezekiel: "I will bring thee against my land that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes" (38:16). Read also 39:6: "they that dwell carelessly among the isles shall know that I am the Lord." "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house

of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hands of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them and hid my face from them." Those who are untrue to God, must suffer for their sins; those who rage against Him, shall be confounded. But in either case God will be glorified.

But even when God glorifies Himself by punishing or destroying those who are faithless and defiant, He is having in mind the salvation of men. Not only the faithless Jews and Christians but the heathen and the bands of Gog shall recognize the Lord and turn from their ways. But if they reject His help, they shall know that all their storming and raging cannot undo His will. In fact all their evil thoughts must serve to strengthen the children of Israel in their faith and to carry out in history the purposes of God. This is stated in the closing verses of the 39th chapter: "Therefore thus saith the Lord God: Now I will bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelled safely in their land and none made them afraid. When I have brought them

again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord, their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." These verses have the following meaning: "God will have mercy on the whole unfaithful house of Israel after it has borne its shame. The house of Israel, however, are not the ten tribes that were led away, but as we have shown, all Christians and Jews who have deserted the faith. Upon this unfaithful house of Israel the Lord will pour His spirit and will give them grace to repent. If they repent, He will bring again the captivity of Jacob. The dispersed tribes shall become a nation and repossess the land of their fathers. But also in the sight of the heathen God will be sanctified. This will take place when the heathen will find in Him the true God, in whom they believe and through whom they seek salvation. The whole house of Israel, comprising the faithful among the Jews, heathen and Christians, shall thereafter dwell safely and without fear. Here the prophet clearly predicts that after Gog's defeat the millennium will come, the time of which John speaks in Revelation as a period that will last a thousand years. Since the prophet mentions this as a

certain result of the present war, we should briefly answer the question: "What does the Bible teach concerning the millennium and the conversion of the Jews?"

Ezekiel says that God will bring again the captivity of Jacob and will gather them all unto their own land. This will take place when He will pour His spirit upon them. The prophecy is borne out by many similar statements in both the New and the Old Testaments.

But wherever such a gathering of the Jews in their own land is spoken of, the event is made dependent on their conversion. Since the old covenant has been superseded by the new, conversion means the acceptation by the Jews of the Gospel of Christ. If we are to prove, therefore, that the Jews will return to Palestine, we must show first, that the Bible prophesies their conversion.

In many passages of Scripture the conversion of the Jews, immediately preceding the end of the world, is clearly predicted. Ezekiel speaks of it in the 39th chapter and also in the 36th and 37th chapters: "Then I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall know my judgments and keep them" (Ezek. 36:25-27). That this

prophecy was still unfulfilled in the days of the apostles is clearly stated by Stephen: "ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Surely the following words of Ezekiel (37:23-26) are far from being fulfilled: "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people and I will be their God. And David, my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forever." No one who still honors the Bible will dare to deny that these words refer to the conversion of the Jews. Even if we assume that the Canaan in which Israel and its children's children shall dwell "forever" refers to the heavenly Canaan, we cannot doubt that according to this prophecy the descendants of Jacob,

now scattered among the gentiles, shall be converted and acknowledge Jesus as their king. There is no doubt that Ezekiel foretells the conversion of the Jews. So does Moses. Read Deuteronomy 30:6-8: "And the Lord will circumcise thine heart, and the heart of thy seed, to love the Lord, thy God, with all thine heart, and with all thy soul that thou mayest live . . . . and thou shalt return and obey the voice of the Lord, and do all the commandments which I command thee this day." That Moses has in mind the future conversion of the Jews is made clear in the 4th verse: "If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord, thy God, gather thee, and from thence will He fetch thee." This refers to the present dispersion of the Jews, for their captivity under Nebuchadnezzar was a diffusion less pronounced. Nor is there any doubt that Azariah (2 Chron. 15:3-6) prophesies of present conditions, when he says that the Jews in their trouble will turn to the Lord God of Israel. This conversion will follow a long season, when they were without law and without a teaching priest. Isaiah does not only say in many places that his people, too, will belong to the spiritual Israel of the last days, but prophesies (Isa. 10:22-23) that the remnant of Jacob shall return unto the mighty God. What Jeremiah predicts of the Jews in the 30th and 31st chapters has not as yet been fulfilled. Therefore the conversion which is prophesied in the 31st chapter is also still in the future. He says: "Behold the

days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; Not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people." Here the conversion of the Jews is as clearly stated as any other doctrine in the entire Bible. Hosea says that after the children of Israel have been many days without a king and without a prince, and without a sacrifice, and without an image, and without ephod, and without teraphim, afterwards they shall return and seek the Lord, their God and David (Christ) their king and that they shall fear the Lord and His goodness in the latter days (Hosea 3:4-5). This seeking of the Lord has not taken place in the time of Christ because at that time the Jews still had a king, a sacrifice, an image and an ephod. Nor did it take place after the time of the apostles. The prophecy is yet to be fulfilled.

It is certain beyond all doubt that the prophets of the Old Testament predicted the conversion of the Jews. But we might ask, whether or not there are passages in the Bible which contradict this prophecy. The answer is that there

is not a single verse in scripture which teaches differently. Nor is it true that this doctrine clashes with the words of Christ or discredits the merit of the Savior. When Jesus says: "Henceforth ye shall not see me until ye shall say: Blessed is he that cometh in the name of the Lord (Matth. 23:39), He does not only not deny that the Jews will eventually be converted but confirms the prophecy that at last they shall bid Him welcome. The quotation from 1 Thess. 2:16: "the wrath is come upon them to the uttermost," ("unto the end," Luther) does not prove that the conversion of the Jews will never take place. Looking at this verse in the light of Luke 21:24 and Dan. 9:26 its meaning becomes clear. Daniel says that the destroyed city of Jerusalem shall remain desolate unto the end of the war. If this were meant to convey that the Jews would never return to God, Daniel would contradict himself, for in the 12th chapter (1) he says distinctly "at that time (after the destruction of the unholy nation specified chapter 11:36-45) thy people shall be delivered." Again in the 7th verse he declares: "when He shall have accomplished to scatter the power of the holy people, all these things shall be finished." This means that the evil nation shall be crushed and Israel be delivered. But that this event will not coincide with the last judgment, he makes clear in the 11th verse where he specifies the time and also in the 12th verse where he calls those blessed who wait and come to the thousand three hundred and five and

thirtieth day. Since Daniel leaves no doubt that the Jews will be scattered until the end of the great conflict and afterwards gathered unto their land, we conclude that Paul, writing to the Thessalonians, merely stated that the wrath of God would be upon the Jews until the close of the present war. This is also announced by Christ (Luke 21:24): "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The time of the Gentiles is fulfilled, when God, for the purpose of judgment, leads Gog to the mountains of Israel. Whatever other scriptural passages have been cited to disprove the conversion of the Jews, explain themselves in the light of the very clear prophecies which we have mentioned.

Even the much discussed words of Paul (Rom. 11:25-27) are a very definite prophecy of Israel's salvation: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Here the apostle writes of a mystery, known already to Moses and the prophets, but which hitherto had never been solved for the Gentiles in Rome. In the Old Testament the Jews were the people of God, while the Gentiles were in ignorance and re-

fused to serve the true God. But in the New Testament the Jews largely lost the vision of truth, until the fulness of the Gentiles be come in. The Israel that is to be saved is composed of Jews and Gentiles alike. Here then we are confronted with the deep mystery of grace and have no right to speak of it more fully than is justified by the statements of the Bible. But certain it is that Paul warns the Christians who came from the Gentiles against the conclusion that henceforth the Jews are to be replaced by the Gentiles. True, the Jews were guilty of unbelief and have been struck with blindness, but the Gentiles, converted to Christ, must continue to work out their salvation with fear and trembling and also guard against self-confidence. God saves by faith both Jews and Gentiles. But because the Jews hardened their hearts, God permitted them to wander away. He called the Gentiles that He might still have a chosen people. The Gentiles filled the gap made by the desertion of Israel. Pleroma, translated fullness, may also mean a piece of new cloth (Mark 2:21; Matth. 9:16) or a patch. Just as a patch will cover a rent in a dress, so the gap caused by the unfaithfulness of the Jews was to be covered by the Gentiles. But this rent is not merely temporarily covered by the Gentiles; the Gentiles do not merely fill the gap, until the Jews return, nor have the Jews been blinded that they should perish. By calling the Gentiles God would stir up the zeal of Israel. Read Rom. 10:19; also Deut. 32:21. Finally Paul

tells us (Rom. 9:28) that the Lord "will finish the work and cut it short in righteousness." This recalls the words of Isaiah (10:22-23): "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land." The meaning of these words appears more clearly in Luther's version "The Lord Himself will curb corruption and righteousness shall overflow." This corruption is caused not only by the unholy nation, but by the Jews. Says Zechariah (8:13): "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you and ye shall be a blessing." In what the curbing of this corruption consists is indicated very fully in the 38th and 39th chapters of Ezekiel. Through the downfall of Gog God will finish the work and cut it short in righteousness. This manifestation of the presence of the living God will cause the spiritual Israel, composed of Jews, Gentiles and Christians alike to return to the abandoned altars and to seek repentance. Says Isaiah (59): "For He put on righteousness as a breastplate, and an helmet of salvation upon his head; and He put on the garments of vengeance for clothing, and was clothed with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands of Gog (or

England) He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord; As for me this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever" (17:21). To this prophecy Paul refers in the 26th verse. We conclude that he meant to predict the final conversion of the Jews.

After thus proving the conversion of Israel, it seems superfluous to show that the Jews will return to the land of their fathers. Suffice it to call attention to the main prophecies along this line and to correct some erroneous impressions.

We have repeatedly stated that the Jews can only after their conversion return into the land of their fathers. One event depends on the other. Ezekiel says that if they will know the true God (after Gog's defeat) the captivity of Jacob shall end. Moses writes in the name of Jehovah: If they will humble themselves "then will I remember the covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will re-

member the land. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God; I am the Lord" (Lev. 26:42-45). "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, thou shalt call them to mind among all the nations, whither the Lord, thy God hath driven thee, and shalt return unto the Lord, thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; That then the Lord, thy God, will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord, thy God, has scattered thee. If any of thine be driven out into the utmost parts of heaven, from thence will the Lord, thy God, gather thee and from thence will He fetch thee; And the Lord, thy God, will bring thee into the land which thy fathers possessed and thou shalt possess it; and

He will do thee good, and multiply thee above thy fathers" (Deut. 30:1-5). Another prophecy, still unfulfilled, we find in Jeremiah (31:8-10): "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations and declare it in the isles (in Gog's own country) afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd does his flock." The book of Amos closes with the prophecy (9:14-15) that in the latter years the Jews shall repossess the land of their fathers: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord, thy God." Of this same time we read in the 8th chapter of Zechariah (6-8): "Thus saith the Lord of hosts; If it be marvelous in the eyes of the remnant of His people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts. Thus

saith the Lord of hosts: Behold I will save my people from the east country, and from the west country. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and righteousness." Christ says that the house of the Jews shall remain desolate only as long as they persist in their unbelief (Matth. 23:38-39; Luke 21:24). Daniel does not only prophesy that the dispersion of the Jews shall have an end (12:7) but specifies the time when the reunion shall take place (12:11): "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." The daily sacrifice was taken away after the destruction of Jerusalem and its temple. The abomination set up refers to a Mohamedan mosque erected in place of Solomon's temple by Omar I. and his successors. According to history this happened between the years 635 and 640. The return of the Jews to Palestine is to take place 1290 years after this event. Since we have no accurate date as to the building of this mosque, we cannot state with accuracy, when Israel shall be gathered in Palestine. Should the Bible calculate according to solar years, the prophecy would be fulfilled in 1925. But comparing Daniel 7:25; 12:7 with Rev. 12:14; 13:5 and also 11:3; 12:6, we incline to the belief that we are to deal with lunar years which comprise but 360 days each. This would make a difference of 17 years and 11 months.

According to that the time is now ripe for fulfillment and we might look for Israel's return immediately after the end of the present war.

To guard against error, it is necessary to differentiate between the time specified in Daniel 12:11, and that referred to in Daniel 7:25; 12:7, and Revelation 12:14. In the one case we deal with the era of the seven-headed beast upon the earth, in the other with the time of its destruction and the gathering of the Jews.

The 12th verse of the 12th chapter of Daniel specifies also that the prophecy shall be fulfilled 45 years after the Jews have taken possession of the land: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Whether the special blessings conferred upon Israel at that time be of a material or spiritual nature, we do not venture to say. Suffice it to know that, while these promises like those in verses 1 and 7 are meant for the Jews, they can in no way exceed the glory of the Christian faith.

Erroneous is the opinion, based on Rom. 11, that the rejection of the Gentiles will precede the conversion of the Jews. Contrariwise it is the will of God that both Jew and Gentile shall accept the truth. But it is not only possible, but we have scriptural ground for the belief, that many of Gog's army, when struck by the lightnings of judgment, will harden their hearts: "They blasphemed the God of heaven, because of their pains and their sores and repented not" (Rev. 16); only a part of the dead shall rise (Rev. 20:5). This refers to spiritual death. Of

the unfaithful some will be converted through God's unmerited grace, but others will grow rebellious and defy His judgments.

Erroneous, too, is the opinion that the Jews, when converted, will live in Palestine and rule over the Gentiles. Whatever the Bible seems to indicate along this line, pertains to the spiritual Israel, to the rule of the Gospel during the millennium. The kingdom of Christ is not of this world, but a spiritual kingdom and whoever desires to be greatest in this kingdom must be as he that serves. Should, therefore, the Jews occupy a prominent position in this kingdom, they will manifest their prominence by rendering service. This might be gathered from Zech. 8:13: "It shall come to pass that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you and ye shall be a blessing." It is naught but an empty phrase to assert that the Jews have never been a missionary people and never will be. On the contrary, it is quite probable, that the Jews after they have recognized their sins and have been led by grace to know their Savior, will, in gratitude, be thrilled with missionary zeal.

Equally foolish is the statement that since Christ came to bring spiritual treasures, such a purely material benefit as the restoration of Palestine could be no part of His mission. True it is, that if Jesus had naught but earthly gifts, He would not have dwelt among us. But He says: "Seek ye first the kingdom of God, and all these things shall be added unto you." This promise includes all kinds of possessions, and

among these a home for the Jews. If God will freely bestow the grandest blessings and open the eyes of the Jews that they shall know Him and His Son, Jesus Christ, will He refuse the lesser gifts, such as the reunion of His people in Palestine? Whenever the Jews will first seek the kingdom of God and His righteousness, they shall also possess the land of their fathers. This is scriptural teaching.

Let no one pass lightly over these gracious promises. Let us remember the warnings uttered against those who assert that the Jews are a race without hope. The same curse that applies to the Jews is to strike terror into the hearts of those who hate and persecute this hapless people (Deut. 30:7). Ezekiel denounces those who deny that the Jews will rise again: "Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: Therefore prophesy and say, Thus saith the Lord God, because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people; Therefore, ye mountains of Israel, hear the word of the Lord: Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about. Therefore thus saith the Lord: Surely in the fire of my jealousy have I spoken

against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord: Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen. Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame" (Ezek. 36:2-7). These words are directed against the heathen. But surely they also apply to those who refuse to believe in the conversion and reunion of the Jews and who rejoice in the suffering of Israel.

Finally a word concerning the statement of Ezekiel (39:28): "I have gathered them unto their own land and have left none of them any more there." Starke declares that since this prophecy has not been fulfilled at the departure of the Jews from Babylon, its consummation is still to be expected. He infers that all Jews without a single exception will be finally saved. However this is incorrect. We must consider the preceding verses which tell us that on account of their transgressions the Lord led Israel into captivity. Against their will the Jews went into captivity; against their will large numbers of them dwell among nations who rob, curse and persecute them. They are scattered in many countries. Those living in Palestine

have to bow to a heathen government and are surrounded by a strange people. This punishment shall cease. They shall be reunited and have a native land. Against his will not one of them shall remain among those who hate Israel. But this does not mean that God will force the Jews to go to Palestine. Even in the days of the Judges, when Israel was theocratic, there were Hebrews among the Gentiles. Palestine is promised to the Jews because this land was God's gift to their fathers, their native land. It will be restored to them not for the purpose of establishing a limited theocracy. It is God's will that they shall have a home. That Jews may continue to live among Gentiles, especially when all are united in the thought of the universal and spiritual Israel, is very evident. And if according to Zechariah the house of Judah is to become a blessing to the heathen, it is to be hoped that some will remain where they are.

Whether or not every Jew will be converted is a question which we have no authority, either to affirm or to deny. The Bible is silent on the subject. According to scripture there will be a general conversion of Jews during the latter years and Paul says that the spiritual Israel, composed of Jew and Gentile, is to be saved. We want to be sure only of two things. In the first place that we belong to the spiritual Israel, and in the second place that we draw as many as possible into this blessed fellowship.

As a result of Gog's defeat there is to come

a blessed time, not only for the Jews, but for the spiritual Israel: "Now will I have mercy upon the whole house of Israel" (Ezek. 39:25). "And I will set my glory among the heathen, and all the heathen shall see my judgment, that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward" (39:21-22). "When they dwell safely in the land and none makes them afraid . . . . neither will I hide my face any more from them: for I have poured my spirit upon the house of Israel, saith the Lord God" (39:26-29). The blessed era which the prophet predicts for the Church of Christ after the destruction of Gog and his bands is merely suggested in these verses. It is fully described in the succeeding chapters (40-48). This splendid imagery must not be limited to a material temple. Nor does it apply to the saints in heaven. It portrays the Church of the last time. While we do not wish to enter into any detailed explanation of the meaning of this prophecy, we should say a word concerning the period, commonly called the millennium, to which Ezekiel refers in the 39th chapter and of which John says that it will last a thousand years.

In the first place we are told that the millennium shall begin with the destruction of Gog. The defeat of ungodly nations and the manifestation of the strong arm of God will help Israel to find the Lord. Thus some will rise who have been spiritually dead. God will

cause His breath to enter into the dry bones (Ezek. 37) and these bones will live. This according to John is the first resurrection, purely spiritual. For only he is holy and saved who rises spiritually by faith (Col. 2:12-13). The Bible says nothing regarding a physical resurrection before the last judgment. If reports can be trusted, Germany has already experienced this first resurrection, many dead souls having come to life. But the return to God shall reach further and include many Jews and Gentiles. God will reveal His glory to the heathen, says Ezekiel; they too shall know the Lord, believe in Him and be saved by faith. However not all will bow to God's gracious designs. While they must recognize without exception His power and majesty, some will refuse to repent. "Many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand" (Dan. 12:10). John, too, in Revelation declares that but a part of the people shall rise from the dead (20:4-5).

Even during the millennium there will be wicked people on earth. That Satan is bound, does not mean that he has lost all power. Not only the ungodly, but even the saints will experience temptations. But since God has poured His blessings upon His people, they will have the strength to withstand the fiery darts of the devil. They will more clearly discern the loving face of the Lord and bear testimony to

the fact that He is a very present help in trouble. They will dwell safely among their enemies and none shall make them afraid.

The millennium is a period of universal peace. Warfare will become a lost art and swords shall be turned into plowshares (Isa. 2:4). That Satan is chained signifies that he is no longer to rule through ungodly nations. For more than a thousand years he has dominated the world through the English kings. He has corrupted the Church and degraded the heathen. But after the British empire has been crushed in the present war, the devil will be without his mightiest weapon. He will be bound for a thousand years. As Satan ruled through ungodly principalities, so Christ will rule through Christian nations. The Bible says nothing concerning a visible throne of Christ. The very thought is incompatible with the nature of God's kingdom. Christ's throne is in the hearts of the faithful. Through earthly kingdoms He will reign and protect His own. They shall dwell safely among their enemies. This is the scriptural meaning of the reign of Christ and His saints.

To sum up: The Lord God of Sabaoth, it is He who crushes the forces of evil that righteousness may overflow His people. By powerfully interfering with the plans of Satan, He manifests His glory to Jew and Gentile. He reveals Himself as a holy God and a just one who hateth iniquity, punishes the sinner and whose wrath is flaming over those who will not repent. The anti-Christian empires He will utterly destroy,

and Israel that has grown lukewarm must also bear its shame. Through these visitations God's name will be sanctified and magnified. Those who will not hear His voice, must perish. But it is God's purpose that they shall turn from their ways and live. Gracious are the plans of the Lord! He is ever willing to receive those who repent in every nation on the face of the earth, be they Turks, heathen or subjects of Gog. It is unbelief only and an unrepenting heart that separates man from his Maker. Oh, that all the world would see in the afflictions of these days the mighty hand of God!

We know that Emperor William II. regards the crown of Germany as a divine trust. Surely Germany ought to thank God for such a ruler! She owes a great deal not only to the builder of empire, but still more to him who leads her in prayer; she owes much to her Christian empress. If mighty princes bend their knee in prayer, God is well pleased, and He may bless a whole nation on account of such prayers. But we cannot be saved by the religion of an emperor or any other human being. The just shall live by faith. It is of little value to conquer Gog, if there is no conquest of sin in the soul. May God's spiritual purposes be revealed to all! Those who would boast of pure doctrines and saintly lives, better beware of self-deception. Revelation says that the beast has even corrupted the saints. If our own country is not being punished after the manner of Germany or Austria, may this be a sign of God's favor and not of His displeasure.

POSTSCRIPT

When the bulk of this manuscript was already in the hands of the printer, "Der Lutheraner" published an article on "Russelism" containing an expression of Russell, and the Chicago Herald an interview with the British Chancellor, Lord Haldane. Since both statements concur and since we have alluded in these pages to the complete understanding between Russell and the British government, we quote from both articles. Russell publishes the following statement in the Bible Students' Monthly (VI, 5).

"For 2,500 years God, through the Bible prophets, has been telling His people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect Him to reverse the program at our behest?

The war will proceed and will eventuate in no glorious for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of anarchy. For forty years I have been proclaiming this very war and its glorious outcome by sermons, oral and printed, and in my books on Bible study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could I consistently ask the Almighty to change his program? Nay!

Apparently all the nations will yet be involved. Our President and our Secretary of State are men of peace, and will surely do all in their power to avoid complications and war itself. (This is not true. President Wilson has done everything that he possibly could do to involve our country in a war against Germany and has most probably received his inspiration from the same source where the prophecies of the false prophet Russell originate—London.) Nevertheless, the great nations of Europe, realizing how much they will be weakened by this war, will do all in their power to ensnare these United States, lest at the conclusion of the war we should tower above the others financially and otherwise.

When the war is ended, these nations, sorrowful and famine-stricken, will be greatly angered at their rulers. Then will come the determination for something like Socialism. This the governments will endeavor to put down, and to some extent they will succeed. Then will follow the great explosion—the Armageddon of the Scriptures. Then will be the Time of Trouble, immediately preceding the Messianic Kingdom, which will inaugurate the long-promised Peace on Earth."

We repeat that whenever Russell speaks of the Messianic kingdom, he thinks of England ruling the world. He argues that after Germany, Austria-Hungary, Russia, France and other nations have been impoverished and become financially dependent on England, their

own people will rise in a revolution, thus offering England a chance to conquer them all. The same hope was expressed by Lord Haldane in the Chicago Herald (March 7), although the British diplomat speaks with greater discretion. Here is the interview: "Assuming that the allies win, will they attempt to democratize German politics?"

"Government comes from within. If the army and the navy and the men who made the war lose their prestige, Germany probably will recover herself. How can she better do it than by effectualizing her democracy?

"In other words I feel that the real Germany which has made so profound an impression upon the world by reason of great qualities, will take over the government of Germany when the present regime has been discredited or destroyed."

"Then you are looking for a great democratic advance as the result of the war?"

"For a great democratic advance and for a great moral advance. Might has sought to establish itself as the supreme law. Right is on the defensive."

This effusion from the lips of Lord Haldane is no doubt meant to poison public opinion in Germany and Austria against the government. (A very interesting article along this line was published by the "Abendschule," St. Louis, Mo., March 4, 1915, p. 495). Lord Haldane would stir up trouble in the lands of England's opponents. He knows that an inner disruption

would greatly impair Teutonic strength. Should the people of Germany and Austria listen to the siren-voice which urges them to become Republics, it will be but a short time when England will dominate them both. Since Russel and the English chancellor have the same idea on this subject, we cannot doubt that Russel is the hired prophet of the British government.

The plans of England are cleverly thought out. But those who know good from evil and have not bent their knee to Baal will cry to God and pray: Lord God Almighty, pronounce judgment on England! Suffer not this war to end before the British empire has been utterly crushed! It has corrupted Thy Church and undermined its usefulness! Destroy those, O Lord, who have grown fat through the sweat of the poor and oppressed! Remember their robberies, their innumerable crimes! Just as they brought dead men's bones from Egypt to fertilize with the dust of Egyptian kings their hills and valleys, so scatter Thou to the four winds their unhallowed ashes! Thou, Lord, alone canst judge! Fulfill the prophecy which Thou hast spoken in Thy sacred word and we shall praise Thee for Thy Justice and Truth, world without end! Amen. For Thy Truth's sake, hear us, good Lord! Amen!

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